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MAN

PHYSICALLY, MENTALLY, AND SPIRITUALLY CONSIDERED.

B. COPSON GARRATT.

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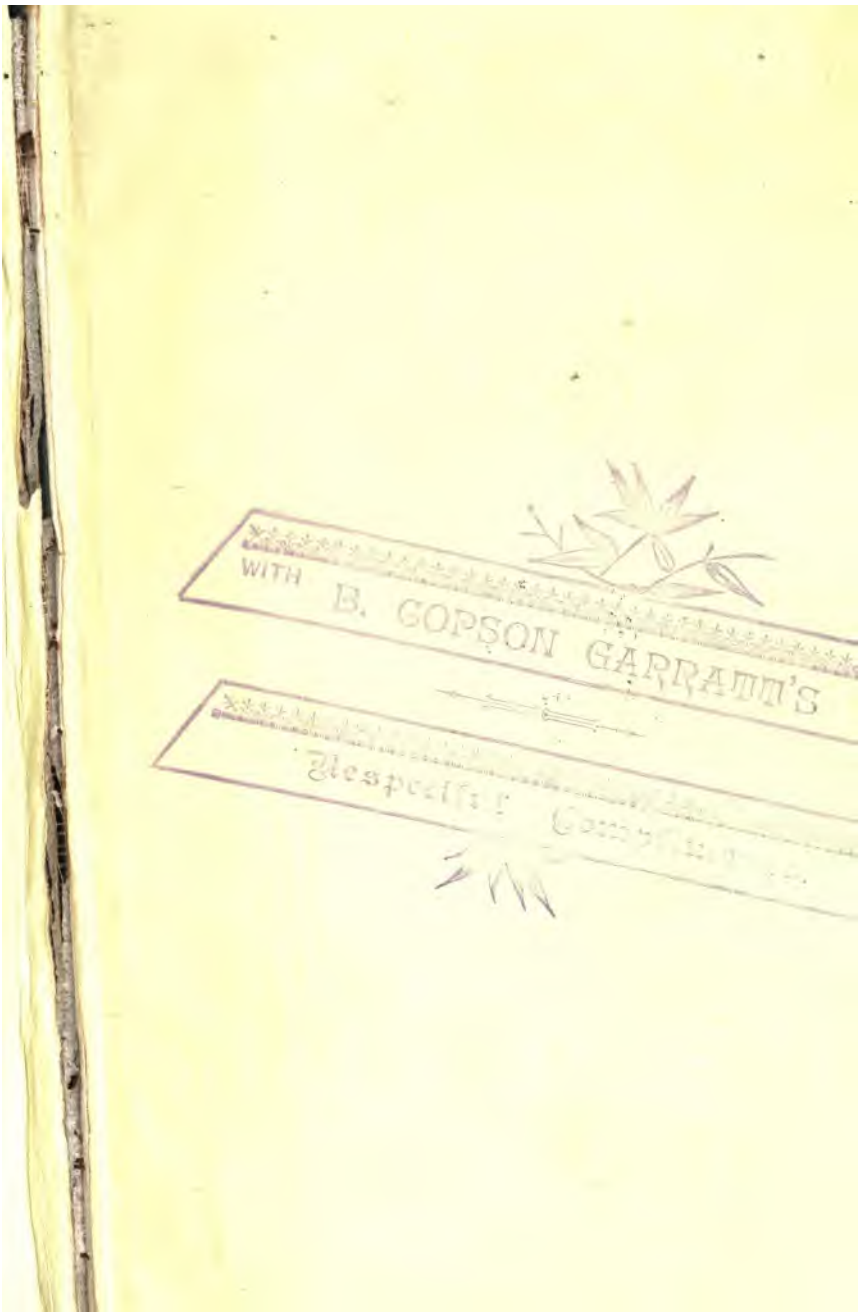
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MAN

PHYSICALLY, MENTALLY, AND SPIRITUALLY CONSIDERED.

ESSAYS

ON THE RELATION OF NATURAL LAWS TO THE RESTORATION AND MAINTENANCE OF

HEALTH.

BY

B. COPSON GARRATT.

SECOND EDITION.

"Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider."—LORD BACON.

London:
ELLIOT STOCK, 62, PATERNOSTER ROW.

1884.

PREFACE.

A PROFESSOR OF MEDICINE recently reminded his students that there were over 14,000 medical works available for their instruction. The fact is anything but encouraging, because in too many instances these works treat upon medicine and the ramifications of disease (according to the individual notions of each writer), without a due regard to the laws of life and health, while an elementary knowledge of Nature's laws would be of greater value to the student than a perusal of the most erudite works on medicine.

The present work, which embodies the opinions of the best authorities on the subjects discussed, is intended for the thinking, but not necessarily learned, portion of the community. The author hopes that his attempt to show what science and art, in unison with natural law, can effect, will be found to convey a few grains of common sense. He has no new theory of disease

and cure with which to perplex the reader. His endeavour has been to lead the seeker for truth from the material and visible to the less obvious but more real causes of disease, and to the remedies which Nature has provided. The various sections were written at entirely different times, and for various classes of the community, consequently some disconnectedness, and possibly repetition of subjects and arguments, may be apparent. This became almost a necessity to prove the general applicability of the sanatory laws on which each argument rests.

From the failure of medicine to meet his own case, the author was led to the study of natural physics as applied to the art of healing, and he believes the present volume, and his Notes on the "Uniform Efficacy of Natural Remedies," will fully prove that numbers have been saved, and multitudes taught to swim over the waves of this troublesome life, by means as universally applicable as they are natural. "No one can feel for a drowning man like one who has himself been rescued."

16, FINSBURY SQUARE,
London, E.C.

INTRODUCTION.

HOW strange it is that from early youth, instead of being directed to such studies as would enhance our knowledge of the physical organism; the body and its animating spirit are scarcely thought of, except in very rare instances, in any such degree as to warrant others in saying of any of us: "That man knows himself," while precious time is lost in gaining information not so practically useful in after life. It is astonishing with what lamentable unconcern most people ignore the conditions of health with which their enjoyment of life is most intimately connected.

Have we not an illustration of this in the apathy of the nation concerning personal habits and national customs in our country of late years? Say, for instance, as regards the opinions of society on the Temperance question, has not the commonness of an evil, at times, blinded the eyes, stunted the energies, and benumbed the sensibilities of the most astute reasoners and thinkers on some other vitally important topics? It is this deplorable disregard of first principles and causes which has led to the issue of the present work.

To those who have never directed attention to the weighty issues of such knowledge as concerns their physical health, it may appear that the author is going beyond the mark by overstating facts, whereas, so far from this, no one can even fully fathom the importance of the subject, owing to its comprehensive vastness.

The shallow argument too often advanced for apathy concerning important truths is:—"Have any of the Rulers or of the Pharisees believed?" Is it not enough to fire one's enthu-

siasm to any pitch when men let others do their thinking for them? Is it any wonder that a cold and apathetic onlooker should say of such an enthusiast: "He has got the 'ism' on his brain"?

It will be generally admitted that the reformed methods of preventing and curing disease which are now gaining public favour, rely more upon the recuperative power of the system itself than upon medicinal agents. In the adaptation of Magneto-Electricity as a therapeutic agent we have one of the most natural methods of energising the whole organism, while in controlling nervous affections and all forms of debility its efficacy is undeniable.

Every scientist knows the immediate tension of nerves produced by certain forms of Electricity. Every living animal experiences sensations produced by the positive and negative states of the atmosphere. The braced-up condition of the nerves in a dry, frosty, or mountain air, and the opposite negative condition during a damp and humid state of weather, when we often speak of ourselves as being "good for nothing," prove to the most unlearned the complete analogy existing between the bracing state of the atmosphere and the vitalising effect of Odo-Magnetic influence, which the atmosphere contains when electrically positive.

Much additional knowledge has been acquired on these subtle forces and their relation to the Art of Healing since the modern form of Magneto-Electricity has been employed for curative purposes. Treatment by Magnetism equalises the forces of the physical economy, and tends to restore harmony where only discord existed, DIS-EASE being, as the word implies, only another name for discord and derangement. Thus, from the first hour in which an invalid is brought under a judicious application of Magnetic influence, there is exerted a natural force by which the power of the disease is controlled, its progress arrested, and its causes gradually eradicated.

It is, however, but recently that patients have been enabled to employ this Magneto-Electric agent with ease and safety. By its gentle influence innumerable sufferers have been restored to vigorous health, and are at this moment enjoying a degree of physical and mental energy of which they had never before been conscious. The preventive policy involved in the use of a naturally sustaining force, amidst the ill-effects of excessive mental and physical toil, will undoubtedly be admitted as wiser than allowing health to decline till some curative treatment becomes absolutely necessary. We need not, therefore, apologise for directing attention to, and attempting some explanation of, the fundamental laws of Magnetic influence, upon which Life itself so mainly depends.

The mysterious but vital union between the known physical and the comparatively unknown and unseen spiritual, may be studied with advantage. If mankind would concern themselves about the neglected soul and spirit, which give life and animation to their bodies, they would use a key to unlock some of the secrets of their physical well-being; and, when facts illustrating important truths were brought within their range of comprehension, would be prepared to welcome them, and would not discard any truth because fashion had not yet set her seal upon it.

We are all educated in the belief of a future state, but how vague and inoperative this belief is in leading us to prepare for it, we know too well. Every human being who has withdrawn himself from the strife and distraction of the world, to contemplate the powers and possibilities of the inner life, must have found perplexing questions arise with regard to his own existence.

The Scriptures repeatedly speak of man as a tripartite being, consisting of body, soul, and spirit—the latter being manifestly the animating power of the whole; the soul comprising the moral and intellectual capacities and the senses which pervade the whole body—that faculty in man which he can control for weal or woe (his soul)—and when the mental faculties are

wisely directed or exercised, "the inspiration of the Almighty giveth him understanding." The Scriptures teach, also, that the Spirit of God, "in whom we live and move and have our being," dwells within man, and is most active when man is most free from subjection to the desires of the flesh. The most perfect state of man upon earth consists in the direct harmony of the spirit and soul, "For as many as are led by the Spirit of God, they are the sons of God"; but when the soul chooses its part with the body, it becomes sensually degraded and debased, and the Spirit of God in man is well-nigh effaced. "For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live."

With a full conviction that the physician, in the faithful discharge of his duty, fulfils a mission second only in importance to that of the Christian minister, the author commends to others the truths which are now becoming more generally acknowledged, and which tend increasingly to enhance the health, happiness, and usefulness of the human family.

However unpopular in some quarters the subjects treated upon are, they are not theories, but established truths, verified by the author's experience and by that of many friends. The author is not desirous of claiming any ideas as his own that are to be found elsewhere: it is enough if he succeeds in bringing others to reflect upon facts which cannot be controverted. His wish to impart knowledge springs from the honest desire to repay the debt incurred by receiving it. HE WILL FEEL OBLIGED BY ANY COMMUNICATION CALCULATED TO THROW FURTHER LIGHT ON THE SUBJECTS INTRODUCED, AND EQUALLY SO FOR THE EXPRESSION OF ANY OPPOSITE VIEWS.

CONTENTS.

PAGE

A.—PREFACE AND INTRODUCTION.—"He is not the discoverer who first says the thing, but he who says it again and again until he compels mankind to hear him."—*Sydney Smith* - - - - - - - 3

I.—THE MYSTERY OF LIFE AND THE SIMPLICITY OF HEALTH. Some of the effects of life—Its invisibility—Life said to be a trinity—What it has been said to depend on: water, air—The Pythagorean view as to the source of life—Life not sensation—Not Electricity—Vital force depends upon degrees of these constituents—Dr. Sharp—Happy unconsciousness while in a healthy state—Animal Life—Coleridge—Martial—Health unnoticed when enjoyed—What is meant by disease—Imperceptible decline of health—An intangible restorative—Why not?—Magnetic harmony—What is it?—The influence it exerts—What health is—Few diseases absolutely incurable—Confusion in medical practice and diversified treatment of disease—Positive influence of Magnetism—Its economy—Why it cures—Superiority of the Magnetic method - - 17

II.—THE PHILOSOPHY OF HEALTH AND HEALING.—A want of nerve force the chief cause of local symptoms and organic weakness—A reason for omitting enumeration of special diseases—Why ordinary medicinal compounds are ineffective in chronic ailments—How the vital force becomes lowered—Why persons are considered incurable—The simplest remedies most efficient—Explanation of the Greek term "ὀδο"—NOTE: Proper position of the body in sleep—The Odo-Magnetic method not an experiment on public credulity—Importance of adherence to Nature's laws—Scientific and practical system—Dangers of delay—Cause and cure of the irritability of children—Cures wrongly attributed to faith—Ridicule and persecution—Authenticity and genuineness of facts enumerated—Successful treatment of confirmed paralysis—Logical deductions—Odo-Magnetism not supernatural—The successful treatment of chronic diseases in two

PAGE

stages—Remedial treatment of organic disease—A door of hope for the despairing—Phthisis—Difference between general medical treatment and the Magnetic—Why the latter succeeds where the former fails—Proper application of the Restorer - - - - - 29

III.—WORRY: ITS DANGERS AND REMEDY.—Ill effects so general as not to attract attention in its incipient stages—Mostly prevalent in large cities, both amongst the sons of toil and the votaries of pleasure—Potency of the emotions—Influence of grief—The convicts' dread—Dr. Richardson on the early stages of dementia—Bodily weakness and suffering the result of worry—Early decay and death—Natural length of human life—Effects of worry on digestion—Curious method in India of detecting theft—Advice as to meal times—Dr. Nichols on cheerfulness and health—Illustration of the effect of agreeable associations, and the converse—Experiment by Dr. Beaumont—Testimony of Dr. George Moore—The force by which the vital functions are carried on—The most successful methods of treating disease - - - - - - 43

IV.—NERVOUS EXHAUSTION AND PHYSICAL PROSTRATION: THEIR CAUSE AND CURE.—Nervous or mental disease real, and not fanciful—Sensation a property of nerve matter—Muscular action dependent upon the nervous centres—The nervous system acts as an Electric apparatus—How this Electric power is produced—Electric eels—How the want of nerve force is manifested—The real and serious nature of this state of general debility—Location and mutual support of the bodily organs—What holds them in position—Effects of artificial supports—Common remedies and the extent of their benefit—Effects of mental Magnetism—Of pure oxygen—Of Odo-Magnetism—Of a debilitated body upon the mind—Increase in the numbers suffering from internal displacements—Sad effects upon mothers and infants—Method of imparting increased vitality and buoyancy—"Change of Life"—Scientific basis and well established proofs of the invigorating power of Odo-Magnetism - - - - - - 51

V.—MENTAL AND PHYSICAL MALADIES AND HOW TO CORRECT THEM.—Mental trouble often the cause of ill-health—Value of the science of mind—Effects of fear or fright—The Edinburgh criminal—Russian convicts and cholera—Undue excitement weakens the vital force—Uselessness of

PAGE

stimulants and tonics—Improved tone in the medical world respecting mental causes of disease—Influence of the mind on digestion—Benefit of cheerful conversation—How can will-power be developed?—Polarity universal—Opposite feelings result from different states of the same organs—Love and hatred, hope and despondency—Physical indisposition and nervous disturbance related to each other—How to equalise and harmonise these disturbed conditions, illustrated by a common magnet—Direct means of restoring a healthy balance—A great truth involved—Physiological effects seen in mesmerism—What should be the aim of him who would minister to a mind diseased—A means of recuperation to ministers and others—Counteracting habits and unexplained symptoms—How and when we gain strength—Stimulating drinks—Difference between stimulants and tonics—Higher brain-pressure consequent upon our higher civilisation—Where is the brain's increased support to be found?—Why we must believe in Magnetic influence - - - 59

VI.—Toil and Rest: Day and Night.—Why suffering is generally considered a necessary condition of human existence—Sleeplessness, what it means; importance of healthy sleep—Pain and suffering unnatural—Why God is often wrongly charged with being the cause of our bodily imperfections—Apathy and ignorance the cause of disease and death—State of the brain in sleep—Electro-magnetic currents and their correspondence with the alternation of night and day—Proper times of rising and retiring—Our physical system a stewardship—Evils of late hours and their aggravating accompaniments—Health not to be bought—Physiology distasteful and neglected, even by gifted men—Recoveries produced without medicine by adherence to correct habits of living—The law of Magnetic influence—How natural sleep comes—Different kinds of sleep, how produced—An instance of the state of the brain as seen in sleep—Sleep restores organic harmony—A nine days' continuous sleep of a young lady and its result—Apparent causes of wakefulness and dreams—Dyspepsia—An overloaded stomach—Excessive study—Prolonged physical labour—Dr. J. Mortimer Granville on "Sleep and Restlessness"—Natural sleep a simple process—Possibility of a potential remedy for sleeplessness—Magnetism does not weaken the vital forces, but permanently restores their power - - - 71

PAGE

VII.—MAGNETISM AND ELECTRICITY: THEIR CURATIVE PROPERTIES EXPLAINED.—The wonderful changes and adaptations of science in succeeding ages—The present utilisation of Magnetic and Electric influences—Method of applying their powers—Startling scientific discoveries in their relation to our physical well-being—Perplexity of heathen philosophers in relation to the magnet—Difference between Electricity and Magnetism—Fallacy of the statement that "Electricity is Life"—The opposite shown in a case extracted from *The Times*—Magnetism not life—The best means of producing Electric light—Magnetic influence a thing to be believed, but not explained—Now reckoned with the positive sciences—Six vital points of distinction between Galvanic Electricity and Magnetic—Healing Magnetism has distinct and well known laws—Immunity from epidemic diseases of Electric and telegraphic employés—How the atmospheric oxygen affects the blood—The nervous fluid—How the nerves may be braced up—In what way medicine relieves—Why Magnetism cures—Its penetrating power shown by an experiment with a mariner's compass—Galvanic action intermittent—Magnetic currents—Odic force the curative property of Magnetism—Invisible causes affect health—A natural law to preserve the balance of forces—Reichenbach's description of Odo-Magnetism—Origin of the term Odo—Faraday's demonstration that Magnetism and Electricity are scientifically the same—Its *modus operandi* inscrutable—Its healing powers as a help to nature—Ill effects produced by Galvanism—*The Medical Times* on Magneto-Electricity—Difference between the Galvanic and the Magnetic method—Need of skilful and practical experience in the selection and application of Odo-Magnetic appliances—Their genial influence—Adaptability to all climates—Testimony of patients in India—Reasons why medical men do not more generally adopt this method of cure—Testimony of Professor Hagarty on the philosophy of Magnetic treatment - - - - - 85

VIII.—THE HYGIENIC VALUE OF MAGNETISM.—Characteristics of different eras in the world's history—The present era noticeable for the prevalence of nervous debility—Wrong training—Injudicious clothing—A desire to be "in the fashion"—Tyranny and extent of the laws of fashion—The great want in the system of modern education—Change from drug medication to other and more natural

PAGE

modes of relief—Faraday and oxygen—Practical adaptation of Faraday's principle—Its restorative power, resulting in constitutional invigoration - - - 105

IX.—MEDICAL REFORM: AN APPEAL TO THE MEDICAL PROFESSION.—Evans on the basis and proper aim of medical science—Our dependence on the law of sequence—Real lovers of science candid and unprejudiced—How to investigate—Courage and independence of French and German thinkers—English fear of ridicule—Utility of scientific discoveries only known by testing—How geology has been treated—*Les vérités mères*—Anatomy, physiology, and chemistry more advanced than therapeutics—Opinions of Sir Astley Cooper and Dr. Buchanan—The science of healing capable of definite development—The most powerful remedies invisible, impalpable, and not to be analysed—Electricity, Galvanism, and Magnetism the same force—Faraday's experiment—Therapeutic use of the magnet by the ancients—Paracelsus and others—Mesmer's opinion—Instances of the presence of Magnetism in the human frame—John Wesley's opinion of the medical profession in his day—Physiological effect of the plain magnet—Results of experiments made by Professors Aldini, Brown-Séquard, and Dubois-Reymond, also by Messrs. D'Arsoval and Bourneville—Opinions of De la Rive and Dr. Garratt (of Philadelphia)—Results of Dr. Shettle's investigations—Interesting experiments of Dr. B. W. Richardson, F.R.S., and their results—Logical conclusions — Professional etiquette should not hinder the progress of remedial science, especially where the remedy is a natural one—The best means for curing nervous derangements—Medicine a practical science and judged solely by results—Growing interest in this new method of treating disease, and its claims on the medical profession - - - 111

X.—THE UNSEEN; OR, THE PHENOMENA OF SPIRITUALISM, MESMERISM, AND MAGNETISM.—The only source of information respecting the Divine Being and human immortality—In what spirit we should investigate the subject—Nursery tales and ghost stories—A clergyman's account of an apparition and his remarks thereon—Apparitions due to nervous derangement—The faculty of dreams—The physical appearance of Spiritualists—Spectres a re-

PAGE

production of what has been seen previously—In what sense ghost stories are true—Puerilities and absurdities of spiritualistic utterances—Macbeth and the dagger—How spirit manifestations should be tested—When we may hope to have a full light on this subject—Mesmeric phenomena an established fact—Sensitiveness of the nerves to imperceptible agents—Power of the human will—Apathy of the leaders of science in regard to Electro biology—Trickery of spiritualistic mountebanks—Animal Magnetism not a new discovery—Action of mind upon mind—All reliable truths dependent on the law of cause and effect—Religious aspects of Spiritualism—Scripture against it—The perusal of spiritualistic works unprofitable—Reason in temporal things should be our guide, the Bible in spiritual things—Sensual view of spirit life—Huntington's *Bank of Faith*—An alarm—Difference between Christian faith and materialism—Extracts from the Rev. Joseph Cook's lectures—Archbishop Whately's view - - - - - - - - 129

XI.—Body, Soul, and Spirit; or, the Human Trinity in Unity.—Chronological order in the revelation of the Holy Trinity and the tripartite nature of man—Connecting link of man's tripartite nature with the Trinity—Man's ruin and recovery—Man's nature and destiny only revealed in the Scriptures—What ideas the terms "image" and "likeness" should convey—Doctrine of original sin, and the necessity of regeneration—How man may regain God's favour, and attain to life immortal, brought to light in the Gospel—Distinction of soul and spirit taught by some of the ancient Fathers of the Church—Man possesses a distinct spiritual existence—What it is that ennobles man—The inward monitor (Divine)—*Note:* Have animals souls?—Capacities of the human soul and its aspirations—Philosophy of Scriptural teaching—Folly of materialism—The soul's faculties may be elevated or debased—How the term "soul" is applied in Scripture—What are we to understand by "mind"?—Memory's stores not lodged in the body—Power of the conscience—Essential difference between the soul and the spirit—Why St. Paul uses the term "sleep"—The departed not dead—Freedom of the spirit at the death of the body—The spiritual body now pervades the entire organism—Belief that the spirit has form and

PAGE

shape a foundation principle whereby to realise the fact of its immortality—The material body destitute of force and feeling—What it is that moves it—In what sense the body limits the powers of the mind or will—Nature and capacities of the released spiritual body—Material uses of the bodily organs—Sensation—Consequences of a relaxed control of mental inclinations—*Note:* Influence of the mind on the chemistry of digestion—Necessity of self-control—The philosophy of mental conditions best understood by the Christian minister—Application of natural law more potent than the administration of drugs—Canon Kingsley on the observance of moral and physical laws - - - 141

XII.—The Missing Link to Successful Christian Effort.—The cause of bodily and spiritual sickness—The purpose of Christ's coming into the world—His practice and teaching—Christian teachers confine their attention too much to moral evil only—The physician's proper aim—A peculiarity of Scripture phraseology—The laws of physical well-being unalterable—Death should come to us as rest to the weary—Paul and Barnabas, Asa, Ahaziah, Hezekiah—Characteristics of the miracles recorded by the Evangelists—Christ the Healer—How we should imitate, practise, and observe His teaching—Scripture teaches the importance of correcting physical evils—Canon Liddon's sermon before the International Medical Congress—How to show practical sympathy with the Saviour—Doing—Peter's shadow—Christ's commission to the Twelve—Did the practice of healing cease with the Apostolic age?—Believers cannot delegate this work to others—A rich harvest of blessings possible—Ezekiel's denunciation—The Church has no plea for neglecting the work of healing, nor for altering the mode of doing its Master's work—Its present organisation a partial failure—How the Church may secure the Master's co-operation—Homes and hospitals—Isaiah's prophecy and its fulfilment—Wesley's book and his practice—Clement of Alexandria's knowledge of medicine—Dr. Adam Clarke—Estimate of medical missionaries by the Chinese—Benefits that would follow the practice recommended—Healing the distinctive character of Christ's work—Character of modern remedies and their inadequate results—What our bodies should become, and why—The

PAGE

degree of M.D. more desirable for Christian ministers than some others—A testing time for the Churches approaching—Faith and works must be combined to ensure success—"Miracles" and "gifts of healing" not synonymous—God the God of means as well as of miracles—Scriptural proof of the efficacy of means—Necessity of the observance of natural laws—How and whence the idea of cure comes - - - - 155

APPENDIX to "The Missing Link," from a published essay by the Rev. W. E. Boardman - - - - - 179

NOTES to "The Missing Link" - - - - - 183

XIII.—PREACHING AND HEALING.—They have always been associated in sacred history—Influence of the "medicine man" over savages—Union of these ideas in the minds of the Israelitish nation—Moses as a ruler and hygienist—The prophets: their influence on life and disease—The Saviour as teacher and healer—The disciples were to "heal the sick"—The two functions seem to combine—Many ministers do attend to the bodily ills of their hearers—Some knowledge of the healing art is required by missionaries—Their acceptance, safety, and influence often depend upon this knowledge—Livingstone's estimate of its value—Suffering is associated with disregard of physical as well as of spiritual truth—Proper limits of ministerial medical practice—Ministers not fettered by professional etiquette—Influence of the emotions on health, etc.—*Our Social Life—Our Religious Life*—Religious mania—Imperfect health often due to our own folly—*Individual Life*—Daniel and his companions—How to secure and to maintain man's true freedom—Wesley's testimony—The *acme* of Curative Electricity—Its value to the Christian minister - - - - - 187

INDEX - - - - - - - - 193

INTERNATIONAL EXHIBITION OF ELECTRICITY, PARIS, 1881 - 204

THE MYSTERY OF LIFE

AND THE SIMPLICITY OF HEALTH.

LIFE is expressive, expansive, emotional, and sensational; and yet that which contributes to such marvellous manifestations of the vital principle has, in its nature and essence, been the inexplicable phenomenon of all ages. Many of the laws by which life operates are well defined and generally accepted; but the moving force or forces which make up its individuality,—constituting the compact yet compound being, I—are involved in mystery, into the depths of which a boundary line forbids entrance, and sets up an impassable barrier.

Although the origin of our existence, and the method by which life is sustained, with all the phenomena connected with mind, will, intellect, and vital force, are partially shrouded in mystery, yet the presence of life is recognised by the co-existence of certain effects, which can never be produced in the absence of this mysterious force; which force, or vital principle, is also dependent upon external influences for its full development.

This life from God is the greatest mystery, yet of all things it is the most common—the weakest and yet the strongest power in the universe, subsisting by impalpable means, yet exerting influences which the mightiest forces obey. All life is invisible; what it is we know not, nor how it proceeds: we are conscious of it, our sensibilities reveal it; but all these sensibilities, and the organisation of our frames, are only the results of life, and not the producers of it.

Some writers describe life as a combination of many qualities in an individual existence; but these qualities, or physiological processes, are the effects of life, and not the vital principle itself. It is not enough to say that man is an intelligent being, using organs. The question is, What is the power by which he exercises those organs?

An eminent authority says, "Life may be called a trinitarian power, residing in brain, heart, and lungs. Cut off the supply of air to the lungs, and the lungs die; cut off the supply from lungs

to heart, and the heart perishes; sever the communication between heart and brain, and the brain dies: so physical life is dependent on three great centres—not on one alone. To discover and understand what life itself is, we must know more than the sages of the world have yet learned or taught."

Animal life may be said to be dependent upon the harmonious combination of numberless forces and elements, the trinity of which we have spoken being the chief centres of action, which, guided by the infallible finger of Omnipotence, direct the distribution of those vitalising elements to all parts of the animal economy.

It was originally thought that as water formed so large an element in all living bodies, the vital principle sprang from *it*. An idea next prevailed that as life was dependent on air, it was the first principle of all living things. This was consistent with Scripture phraseology, which speaks of the "breath of life." The cause of vital phenomena was accounted for in various ways by the ancient Greek philosophers; but it is not our purpose to enter into all their speculations and theories. Gradually, however, attention was directed towards intellectual causes, when the Pythagorean School arose, which taught that everything was controlled and actuated by a universal and original Spirit—God, which they considered, as we do, to be altogether distinct from matter. Nothing can be more surprising than the great progress which was then made: the Pythagoreans not only believed that the soul existed independently of the body, but they distinguished between the life of plants and that of animals, and divided the soul into two portions—the rational, possessed by men, and the irrational, by brutes; subsequently, they discovered that the principle of life, or the spirit and the soul, were not the same. Hence we come to our true *Scriptural* revelation of body, soul, and spirit.

The disciples of Pythagoras and Plato first propounded the doctrine, and treated the phenomena we have been considering as dependent upon this vital principle, or spirit-force, as the source of life, emanating from the Deity.

This doctrine, or hypothesis, is generally received and believed by religious people and many philosophers, because it admits of the theory, founded on reason, that this innate spirit returns at death to the great originating Spirit from which it first emanated. All vital actions are thus ascribed to the operation of this Spirit, whose nature is allowed to be altogether distinct from that of matter, inasmuch as it cannot be seen, or felt, or made in

any way appreciable to our senses. Its existence and operation, independently of matter, are believed, because, in the vital operations we see phenomena produced by a force which we cannot perceive, in the same manner as it is believed that electric or magnetic force acts, although we cannot perceive the process.

Although it may appear to many that life is an embodiment of certain sensations, sensation is not life, for the external senses may all be closed, or their action suspended, yet life not be extinct. This is the case with man in sleep, in trance, in swooning and syncope, or under chloroform, and with hybernating animals during their torpitude in winter. Sensation is the act of bringing the mind into relation with the external world. Returning consciousness permits us to direct the sense of sight to the specified object; just as to hear, we must direct the sense of hearing to the conveyed sound; and so, more or less, with every sense, the various organs employed being the instruments of converting the sensations into a fit state for the mind to perceive.

Some hold that life is unlike anything else in nature; and, mistaking one of the conditions of life for the vital principle itself, have asserted that "Electricity is life." This is not admissible, for it is perfectly certain that this wondrous force, uncontrolled, is the swiftest and most certain mode of producing the opposite condition—death. If electricity were life, it would prolong life indefinitely; instead of this, many of the modes of applying it medicinally become exhausting in their effect. Electricity is not life in the sense of being a definition and explanation of those functions and manifestations which are included in the terms.*

While, therefore, we do not presume to claim for the Magnetic and Electric forces the absolute appellation of "life," yet the change from a state of debility and enervation to one of comparative physical strength and mental energy is so speedily effected by these invisible and subtle powers, when modified and directed according to scientific knowledge, that it is not presumptuous on the part of those practically acquainted with its adaptation to describe such a vivifying force as one of the nearest approaches in nature to that force which manifests itself in the phenomena of life.

It is generally understood that our life and its well-being depend on the maintenance of certain relations with very subtle

* See "Magnetism and Electricity," pp. 88—90.

and mighty forces—on light, heat, or chemical action, or on the wonderful effect of those laws hitherto called Electrical. And, when we observe the action of Electric and Magnetic influences on the finer sensibilities of our nervous system, their penetrating, permeating, soothing, and withal vitalising effects, it seems conclusive that some powerful constituent of the vital force must be present to produce such astonishing results.

Dr. Sharp says, "A certain condition or amount of these imponderable agents is every moment essential to the maintenance, not only of health, but of life itself." A certain temperature, a certain amount of light, and a certain condition of Electricity preserve life and health; how, we know not; while other degrees or qualities of these all-pervading properties or affections of matter may instantly destroy both, as by a sunstroke, or a flash of lightning. Therefore, the effects are dependent upon degrees. We know that a defective Magnetic condition of the atmosphere causes feelings of depression to healthy people, just as defective light, air, and warmth paralyse all our powers; and weakly subjects speak of themselves as "good for nothing," or "falling to pieces." Sometimes the disturbance is such that every one suffers from this unbalanced state of the atmosphere. Therefore such a deficiency of Magnetic influence in the microcosm of man is followed with direct, sensible, and sometimes painful results, which those who are naturally weak feel intensely; and should there not be a speedy restoration of the equilibrium, serious nervous affections gradually develop. For this unseen Magnetic force manifests itself in all organisms, and any divergence from its harmonious balance in man must cause that deranged state we call disease, even as in the earth's disturbed Magnetic condition, a phenomenon takes place in and around us, resulting in such electrical convulsions as are made apparent by storms, thunder, earthquakes, etc.

We see, therefore, that those influences which contribute to our health and well-being may be thrown out of their respective proportions, and may become formidable elements of destruction; and the very same forces which, under harmonious conditions, have been the means of nurturing into existence the most delicate plant and flower, when disturbed in their equilibrium shatter into splinters the oak which has braved the storms of centuries. Is it not, then, a natural conclusion that, in proportion as we can control, modify, and adapt these elements to the requirements of the enfeebled and declining system, they become life-infusing and invigorating?

When in health the human system, with its tissues, fluids, functions, faculties, and motive-powers, constitutes a perfect self-regulating machine, depending much on external nature for those elements which supply the waste arising from continual action. While the machinery thus pictured works harmoniously, its operations are unperceived, the individual remaining unconscious of the wonderful changes and processes incessantly going on, in the calm enjoyment of *life* and health; but when these functions and processes are disturbed by the excessive or inefficient action of any one of them, the presence of disease is announced by innumerable, distressing, and often indescribable symptoms. In many cases the first symptom, and the one most diagnostic to the professional eye, is the concentration of the patient's attention on himself. A skilful physiologist knows well enough that the truest definition of health is unconscious enjoyment. The infant, knowing nothing of its faculties or organisms, *enjoys* its little life and the sunshine of its mother's presence unconsciously, until some untoward ill, which it inherits with its mortality, intrudes upon its joy, and forces it, in painful sensibility, to give expression to its distress in piteous cries. All animal life illustrates this principle, and so, in the exquisite lines of Coleridge—

> "Yon insect on the wall,
> Which moves this way and that its hundred limbs,
> Were it a toy of mere mechanic craft,
> It were an infinitely curious thing;
> But it has—*life*, enjoyment,
> And, by the power of its miraculous will,
> Wields all the complex movements of its frame
> Unerringly to pleasurable ends."

Health means, therefore, enjoyment of life, freedom from pain, harmony between the functions of mind and body, so that the healthy individual is scarcely conscious of having nerves and vital organs to care for. To restore this natural state of things in the system is literally to renew the youth of the sufferer: "for life is not to live, but to be well."—*Martial.*

Although life, like Electricity, is shrouded in much mystery, we are all conscious of the fact that we *live.* Health, however, is a thing unnoticed when enjoyed, and fully appreciated only when lost. While a proper relation exists between our internal organs and dependent external forces the result is health. When that relation is disturbed the condition is admirably represented by our very expressive word, DIS-EASE. By a healthy body we understand simply a living organism in

which the functional action of each organ is performed with normal regularity, without any reminder that we have head, heart, or stomach—*i.e.*, with freedom from unpleasant sensations —a state of being in which the individual is unaware of his own existence, except from the consciousness of his own identity. Every aberration from this standard of health must necessarily constitute dis-ease, discomfort, and be attended by some disturbance of functions which depend on free circulation and perfect equilibrium. To realise the true character of disease, let it be remembered that any *injury* to the body, whether internal or external, even at the extremity of a limb, instantly affects, by the law of sympathy, the whole nervous system. How much more must the delicately-organised nervous system suffer when some vital organ is weak and unable to perform its functions aright! Disease is, then, a disturbance of the forces in the system, gradually manifesting itself in a diminution of nerve-power, so that what vital force remains is insufficient to ward off the subtle and dangerous influences of cold, malaria, or infection, which in this disturbed condition approach and gain upon us we know not how. Of this subtle force it might truly be said, we "cannot tell whence it cometh nor whither it goeth." So also disease makes its inroads insidiously upon the system as a "pestilence that walketh in darkness," or "wasteth at noonday."

Since health declines imperceptibly, and the vital energies become impaired by degrees, it should be the first endeavour to correct this state of things by removing the cause, remembering that the condition of recovery, or the means by which health is to be regained, may be of as intangible a character as those subtle influences by which it was lost. Medicine may be practised as a science for the cure of disease, but the art of healing includes more than is generally understood by medical treatment; in fact, any and every means which tend to establish health and energy. Those natural means which invigorate the nervous system prevent the recurrence of our ailments by removing the cause.

What, then, is the force which regulates the whole organism? We know that air, and light, and heat are indispensable to our existence, and that these elements are as necessary to the animal as to the vegetable kingdom. We know, also, the influences that oxygen and hydrogen exert, and how far any undue increase or abstraction of one or the other affects our health and well-being.

It has often been the subject of remark by the scientist, as well as by the theologian, that the most powerful forces in

nature, and some of them the most beneficent, such as light, heat, air, are the least observable in operation. Amongst such imperceptible agents perhaps none is more potent, permeating, silent, or beneficent in its operation than Magnetism, because it possesses properties admirably adapted to the restoration of the true balance of the physical economy, and is at the same time, of all the physical or psychical forces, the least appreciable by the senses.

In health, as we have seen, the sensibilities are all quiescent, except the pleasurable consciousness of life: even this consciousness is in abeyance during sleep. The unconscious sleeper is in an equilibrium, and does not suffer pain; but, upon being awakened, the Magnetic conditions are re-established, and if they are disturbed he is conscious of it. Whether the change from a state of equilibrium be productive of pleasure or pain depends upon the healthy functional action of the organ excited. In a healthy state there is a sensible warmth at the stomach after eating. This is a positive pleasurable condition, but in how many instances pain and distress arise after eating, or exercising other bodily organs in the ordinary way. Pain reveals some abnormal or unnatural condition of an organ. We rarely meet with patients who can account for their sufferings. Yet our task is not difficult, as we have recourse to the only solution of the phenomena. To us pain and disease are simple terms, and easily understood to proceed from a Magnetic derangement of the human system. Every particle of the body is Magnetic, and Magnetic harmony at all points is in the highest sense a condition of rest and equilibrium—health. When polarities are thus equalised, or normal, we are not conscious of any unpleasant sensation: but when any such impression is felt in any organ, the sensation is conveyed by an unbalanced polarity to the brain, with undue impression from the affected part, the sensation becomes disagreeable, and, when extreme, produces the phenomenon of pain.

It should require no further proof to show that the disturbance or deficiency of any natural energy or influence, such as we find in the Magnetic and Electric forces, must exert a very sensible effect on so delicate a nervous organism as that which exists in a human being. But if anything more were necessary to complete our evidence on the physiological effect and value of Magneto-electricity, it is at once apparent in the following quotation from an authoritative work:—"It is singular that the Electric fluid, so powerful an agent in producing cohesion of

inanimate substances, is also the great agent of chemical composition and decomposition, and likewise that this fluid is evolved by a mere change of motion in the particles of matter. It seems highly probable, therefore, from analogy, that a nervous fluid is extricated in like manner by a molecular motion or contraction of muscles, and that this fluid is the cause, not only of nervous and muscular cohesion, but is also the great agent of the vital compositions and decompositions which are incessantly going on in every part of the body." How wonderful in operation is this Magnetic force, and how desirable that its balance in the system should be preserved in health and restored in disease! The fact that the sudden contraction of a muscle will produce a sensible deflection of the needle of a compass is most significant, conclusively proving the relation of external Magnetism to nervous and vital force. We commend this evolution of nervous and Magnetic fluid to the attention of those who may still venture to presume that Magnetism has no physiological effect.

Magnetic influence, then, effects a general equalisation of the powers, functions, and forces of the system—that balance of the system which is in the highest sense worthy the name of health. Indeed, it is by no means necessary that to enjoy health a person must possess the muscular strength of the athlete or of the labourer. The lady in her boudoir may enjoy equal health, the requisite being a perfect balance of the functions—none operating in excess, and none failing for want of power. It is obviously impossible to lay down a general law, or to define the exact proportions of the Magneto-Electric forces necessary to the preservation of health and harmony in every individual. They must needs vary in varying temperaments, and even in the same person at different periods of life. We can scarcely overestimate the equalising power of this agent. For whether the disturbance of health be in this direction or in that, whether it arises from an obstinately torpid condition of the bowels, or from a weakness which becomes apparent upon a slight change of temperature, diet, or excitement of any kind, it is the office of Odo-Magnetic influence to correct it by equalising or harmonising the functions of the body.

How many sufferers from acute and chronic diseases are there at this moment who might soon be restored to vigorous health had they but recourse to the appropriate remedies which nature has provided! How very few of the so-called incurable diseases are *actually incurable!* The proportion is, without doubt, considerably less than is popularly supposed; while the numbers

who in all parts of the world are constantly uttering the complaint, "We have suffered many things of many physicians, and spent all, and are nothing better, but rather worse," creates occasion for melancholy reflection on the remedial science of the age. Why is it that, after centuries of research, invention, and discovery, so many of the ordinary diseases of our humanity defy the physician's skill? Is it not because in the legitimate domain of medical and physical science there yet exists a law which has remained in obscurity? We hope we have proved that it is.

The confusion and conflict which occur in medical ranks on the appearance of any new malady, as of cholera; the different drugs prescribed by several physicians for the same disease, with the uncertain and sometimes doubtful action of some of them; the inconsistent theories extant of the origin and development of many serious diseases; the repeated confession by practitioners that the whole field of therapeutics is enveloped in a mist,—afford proof enough that the true remedial policy is yet to be revealed, and that the light of the present systems partakes very largely of the nature of darkness. When the law, or, as it better deserves to be called, the *principle*, of gravitation was brought to view, it irradiated with light the whole realm of physical science, whose conclusions no longer remained qualified and dubious, but were governed by a revelation which made them specific, obvious, and secure. In the same manner it is only when medical science is directed and sustained by specific and established laws that the physician will cease to combat disease as "one that beateth the air."

Perfect Magnetic conditions preserve the vigour of the healthy man, producing a flow of animal spirits, the opposite of which is exhibited by the nervous patient, whose innumerable afflicting, and, not unfrequently, imaginary symptoms, would fill, and have filled, volumes—liable as he is to sick-headache, sleeplessness, melancholy, chorea, paralysis, or epilepsy. He requires generally an equalisation of his disordered nerve-forces: that which soothes the nervous system equalises the functional action of each organ and invigorates the nerve-centres. The unfortunate sufferer from rheumatism and its kindred ailments is never assured that, although comparatively free from pain to-day, to-morrow may not, by a constitutional deflection, find him prostrated with a return of the affection.

The remedy is simply to supply what we understand to be a positive influence to the negative condition of the system. This

positive stimulus, operating on the blood, strengthens and vitalises the inner man, urging the system to demand its proper nutriment during digestion, and to efficiently bestow those constituents which are necessary to the general welfare of the body. The dyspeptic, being imperfectly nourished, finds every function of body and mind fail him, because the mal-digestion of his food prevents the formation of health constituents for the blood. It is certain that the marked and speedy effect of this Odo-Magnetic influence arises from its natural affinity to the nervous force; ensuring a better secretion of gastric juice, and a more healthy nervous and circulatory condition. And so, throughout a long catalogue of general and specific affections, Magnetism allies itself with the recuperative powers of the system, heightening its vitality, increasing its resistance to all unfavourable external influences, and inducing so radical a change in the whole organism, that, if the weakness is not entirely overcome, it is kept in abeyance to a degree fully credited by those only who have proved its efficacy.

Taking the more indefinable group of diseases called nervous, we find the symptoms presented are strange and various, sometimes strongly marked and distracting, sometimes obscure and distressing, always irritating. There may be weakness of brain-function, derangement of the circulatory, muscular, and digestive systems, and in their train, headache, languor, debility, sleeplessness, loss of appetite, nervous restlessness, constipation, irritability, and depression of spirits. All that is required is the natural impetus which shall set the various functions in harmonious operation, and convert the symptoms of disease into the healthful glow of normal action. To the system enervated by excess, to the constitution enfeebled by years of suffering, or exhausted by incessant exertion, business, or family care, Odo-Magnetic treatment will prove most valuable, arousing and stimulating dormant functional energy, and restoring to the nerves a healthy tone.

The usual effect is precisely that produced upon the debilitated and exhausted patient *by far more expensive means,* such as a sea voyage, or lengthened residence at a watering-place—at once showing the natural, though almost imperceptible character of the change produced and of the agent employed.

When it is fully known that Magnetic currents are as healthful as pure air, and as indispensable to the life of man: that they are not confined or local forces, but form a general principle, pervading all material things; when it is understood that man

himself is truly Magnetic, and is vigorous only so long as the currents within him are efficient and equalised, *then* the employment of this powerful agent in the cure of disease will become general. A little further consideration of its marvellous effects will show the inquirer that there is no influence in all the known resources of Nature more powerful, more beneficial, or more strangely adapted to human wants; and will convince the sufferer that, of all remedial agents, it is the one which his condition requires.

To those who have no knowledge of the curative properties of Electricity beyond the Galvanic methods of applying it, a little explanation as to why Magnetism cures may be acceptable. First of all, on what grounds are we led to believe that many chronic ailments are curable? Simply from the marvellous recuperative power which Nature herself exerts when the ordinary conditions of health are supplied. This is so universally felt, though not generally understood, that invalids are buoyed up with the belief that they will be better as a more favourable season returns, well knowing that atmospheric changes affect them; while others, who are not really ill, but rarely well, conscious of no specific ailment, only lack nerve-power or vital energy, which we call recuperative force. Sometimes the self-regulating power of the human frame gradually declines, often imperceptibly, or is suddenly checked by cold: in this condition the vitality is low, from which cause many forms of suffering arise and become chronic. The art of healing consists in supplying this deficiency of recuperative force. To stimulate and augment this latent energy, the close proximity of Odo Magnetic influence has been found to be most effectual, so that the unfavourable results are averted by surrounding the patient with a protecting atmosphere supplying the elements of a force identical with the life-force.

In attempting to describe the curative properties of Magnetism, we presume that the positive and tangible action of Galvanic or Electric appliances is too well known to need description. All and every unpleasantness is avoided in Odo Magnetism, but why does it affect the system beneficially? We will explain. The processes of life are as subtle and intangible to us when in health as the influence of a common magnet on an ordinary mariner's compass when acted upon through our bodies. What Life is, or how nature's wonders are accomplished in and around us; how all the colours in nature are produced by the white

light of the sun; how many chemical substances and colours are totally reversed by it—we cannot explain. We attempt in vain to get these various results in a dark cellar. The law of cause and effect we know, and can intelligently understand and perceive the why and wherefore of many wonderful results. Light, heat, electricity, and magnetism, are now utilized in producing identical phenomena. Crook's radiometer will be driven like powerful machinery either by sun light or electric light. If introduced into a totally dark place, electric light will develop latent germs, and cause them to grow into vigorous plants and bear fruit. Thousands of illustrations might be given, proving that where no apparent force is exerted, where there is only the simple influence of light, of heat or cold, the results, in producing changes, and in developing active irresistible force, are striking and universal.

The light and heat necessary to develop vegetable life are also necessary to the nourishment of physical life. We cannot illustrate the action of Magnetism by any other phenomena so clearly as by those of light and heat. Magnetic influence radiates in every direction from the object discharging it, with this advantage always, that it passes as freely through all solid bodies as light passes through our windows. By these facts we can prove more clearly the identity of Magnetic influence with the life-force than can be done by those who practise Galvanic Electricity, because the lines of force from Magnetism will penetrate, permeate, and diffuse themselves through any substances, except certain metals; and by the magnetometer, or even the ordinary mariner's compass we can prove that these lines of force pass through the stoutest individual.

The self-regulating power of the organism is thus aided to recover what it has lost, or what balance of power properly belongs to it, and these results are accomplished because the phenomena of life, or the germs of more vigorous life, are present to be acted upon, otherwise the results of our treatment by Odo Magnetism would be as ineffective in producing sensible changes as the shining of the sun on solid and inert matter. Those who know the action of Galvanic Electricity upon the human system, and ignore Magnetic influence, cannot have reflected upon these facts.

THE PHILOSOPHY OF HEALTH AND HEALING.

IT is perhaps unnecessary to say that modern Therapeutic Science tends to establish the fact, that it is impossible for local symptoms and organic weakness of a chronic character to exist without a proportionate derangement or deficiency of nervous energy in the system. Our own experience is daily showing the soundness of this conclusion.

We have in these Essays purposely omitted the consideration of the diseases or affections which usually occupy so prominent a place in all works on Remedial Science, because we have a thorough conviction that such diseases or affections are but the indications of impaired vitality or want of energy. This is the cause, whatever form the symptoms may take. We must, therefore, be prepared to look beyond the bodily symptoms for the causes of our ailments, if we would correct the tendency to a return of the symptoms of disease, which are only an outward and visible proof of constitutional debility.

There are, however, affections which no ordinary medicinal compounds can cure, because their operation is limited to the alleviation or palliation of an ailment: by holding the symptoms in abeyance they modify the severity of an attack or help through a crisis, while they do not reach, and consequently cannot remove, the actual cause or causes of an ailment, simply because medicinal means are powerless to increase the vitality of the system, or heighten its recuperative power, so as to overcome the tendency to a recurrence of the attacks. In Magneto-Electricity we have, on the contrary, a natural influence which affects the cause of the symptoms, and, while gradually removing the ailment itself, eradicates a tendency to its return by rectifying the conditions under which it exists. And it is because we have at our disposal a remedy, the success of which has been chiefly among cases despaired of in ordinary medical practice, that we hold firmly by this principle, that all treatments which would be final and effective must be constitutional.

This is the basis of our treatment, and, to us, its soundness is very apparent in that large variety of chronic affections for which Magnetism is undoubtedly nature's specific. It is often an easy task to treat symptoms only, but in doing this we should do no more for a patient than the ordinary medical treatment is supposed to do. Many affections are classed as incurable because the sphere of action claimed for medicines does not extend beyond the symptoms of disease, and the sufferers become reconciled to a recurrence of the attacks. It is the impetus given to the vital energies by Magnetic treatment which controls the cause of our ailments, and not only relieves, but removes many so-called incurable affections; and from this point of view it cannot be difficult to see how cure becomes possible by this means.

Many chronic and intricate ailments for which we are daily prescribing arise from worry or anxiety of mind and over-strain of the nervous system. This is how the vital force becomes lowered and the resisting power to external influences lessened, so that exertion of any kind is followed by local weaknesses. It is not that the throat, or lungs, or limbs, in such cases, are weak in themselves, but that the system is lacking the full force required to tide over the exertion without sensible exhaustion, either to the system as a whole or some organ in particular. We do not break down during the excitement of those occasions which call forth the excessive expenditure of nervous force; indeed it might at times be well for us if we did so break down, as this would prevent the more complete and final exhaustion from over-strain, which follows a repetition of the cause, and confirms the local weakness as a chronic condition, and to correct which, any remedy, to be effective, must influence the whole system, from nerve centres to nerve extremities. This kind of invigoration cannot be accomplished by local treatment. We are often asked to supply local remedies for clergymen, public speakers, and singers; and if we could in such cases sanction limited and partial treatment, we should advise that the Magnetic applications, supposed to be for the chest, should be worn on the back the greater part of each day, so as to be most effectual. But even this is not the means by which vital energy is to be restored as a constant possession, and the true balance of power regained. Any remedy, to be permanently effective, must exert an influence reaching beyond the symptoms, or it will fail to do more than the means already tried. The entire system, once energised on the principle indicated, the symptoms

will disappear as surely as the drooping plant revives when vitality is transmitted through the root and stem to the branches and leaves. It follows of necessity that if we restore the true balance of the vital forces by simultaneously energising the whole organism, we are not only dealing with the symptoms of disease, but with their cause.

Many persons are never well, although not actually invalids; health in its fulness is a stranger to them. They consider themselves, and are considered by others, incurable, because they have been so long in this state; and yet their only ailment is a deficiency of that energising element which it is so manifestly the office of Odo-Magnetic* influence to impart—an abiding energy which medicine cannot give. Rarely can a tangible and measurable potential remedy minister to the necessities of a distressed mind or a debilitated constitution. Is it not to natural external influences that the physician consigns his patient when his skilful treatment has done its utmost without restoration? We say, then, why leave the most effective means out of the prescription at the commencement, allowing the spirit to hunger and pine to powerlessness, while seeking in vain to inspire a life-giving energy from unavailing and irritating compounds? For while medicinal treatment is being directed to the symptoms, it too often happens that the affection, or, more correctly speaking, its cause or causes, are allowed to assume a chronic type.†

* The Greek "Odo" would signify a transitory or travelling quality, and if this is its derivation, its communicating powers are certainly remarkable enough. But one of Reichenbach's friends asserts that he derived the term "Od" from the old Scandinavian deity "Odin," who was supposed to be the all-pervading spirit of nature. Whatever may be the origin of this term, the immediate force of the magnet on the needle, and its latent force on the human organism, which we term Odic influence, is now as clearly demonstrated as that a magnet has north and south polarity. This Odic influence is unquestionably the curative principle of all Electricities. Reichenbach says that the energising principle of the Electric and Magnetic Force lies in the more latent influence of Odic Force, and that the richer and fuller this force in the organism, the more of health and energy.

† The *Medical Times* in a recent number says:—"Medical agents will do much in the treatment of disease, but Magneto-Electricity will do more, and produce a more decided result; while a much more permanent advantage may be looked forward to from its proper application."

Sir James Simpson, in his recent address to the Medical graduates of Edinburgh University, said:—"Therapeutic agents more direct, more swift, and more sure of action than any which our existing pharmacopœias can boast, await the diligent student of modern organic chemistry. It is probable that patients will one day breathe or inspire some of the drugs they are now asked to swallow."

All reformed methods of healing demonstrate the folly of supposing that any class of ailments can be brought successfully under treatment without the patient's compliance with the known laws of health: indeed, it is often through the very non-compliance that some of the most serious ailments are induced, frequently with a fatal issue; and the first enquiries of the physician should be to ascertain in which direction the patient has been remiss.

There are mystified ideas associated with disease as being some infectious disorder. The word literally and simply means unrest, discomfort, dis-ease; often induced by excessive mental or physical exercise, slightly deranging the healthy action of the organism as a whole; scarcely realised in its beginnings, and only recognised when the deranged condition has become fixed in some organ or portion of the body. The indications or symptoms are only the outcome of the general disturbance. For instance, coldness of feet often arises from or accompanies congestive headaches, and these unbalanced conditions are present in many constitutional ailments, and the cause of many organic diseases.

The most fruitful sources of disease approach us imperceptibly, so our recovery often follows the use of means as subtle and intangible as those by which we became ill. This is not a theory but proved fact, notwithstanding any arguments to the contrary. Magnetism has all the vitalising and invigorating qualities of Electricity minus its spasmodic, irritating and stimulating properties. It is of the like intangible force which the will exerts in obeying the behests of the mind, and therefore has a direct influence in aiding and sustaining the operations of the mind and will, supplying the nerve power by which the voluntary and involuntary operations of the organism may be carried on with buoyancy and elasticity, working towards the desired end a re-establishment of health and harmony in the system.

Now, since Magnetic and Electric phenomena are among the mightiest forces of nature and of the most subtle character, we contend that they as certainly affect our health and energy as the air we breathe, and the sun which shines upon us.

We have been advocating the claims of Magnetic methods of healing for years, with a deepening conviction that it would be outside the argument altogether to specify any class of ailments for which they are especially adapted, because, as Dr. Sharp truly says, "a certain amount of these imponderable influences is necessary to the maintenance of life

itself," and therefore it would be equal folly to suppose we could ignore the value of pure air or sunlight, and be healthy, as to suppose that we could live apart from the influence of this universal law. We naturally draw the conclusion that there is scarcely any known ailment which a due supply of Magnetic force could not materially relieve, because no existing form of Electricity could more readily ally itself with the vital force of the sufferer at any period of his life. For, as Magnetism is a universal law, its effects must be unlimited, and it becomes our duty to inquire how far we are obeying this law to our advantage.* To suppose we can ignore a natural law with impunity is folly, and, without asserting that Magnetism *will* meet every emergency, we conclude that no other influence can come to our aid with such energising and life-inspiring qualities, and that it approaches more nearly to the life-force ever acting upon the nerves than any other known influence. Who, therefore, can fix the range of its action, or set bounds to its power for good?

The Odo-Magnetic method of healing is therefore not an experiment upon public credulity; its principles were recognised and employed (though imperfectly) for therapeutic purposes many years ago. From the first introduction of Odo-Magnetic treatment to the present date it has received the marks of continuous and increasing favour. By its agency many who had despaired of their recovery from disease have become an astonishment to their friends and themselves; while some not perfectly cured, because absolute cure was not possible, have yet found their condition so ameliorated as to make life tolerable, if not enjoyable. In many instances it has so energized the nervous system that unavoidable pain has been borne with greater fortitude, and the unqualified testimony on all hands is that of the remedies yet provided for human ills none have conquered such a varied array of diseases, or have been so simple and comfortable in application.

The credit of this remedy is involved in each case treated; therefore we do not regard any labour as irksome which assists

* "To rest with the head towards the North Pole, as indicated by any mariner's compass, secures the soundest and most refreshing sleep, by allowing the earth's Magnetic currents to pass through the body from head to foot. The observance of such a simple and natural law is calculated to diminish the heat of excited and feverish brains and produce increased circulation at the extremities. Thus Magneto-Electricity in numberless instances influences the cause of our ailments, and may be so applied as to overcome the cause and eventually to eradicate any tendency to a return of the symptoms."

us in forming a clear idea of the patient's requirements, enabli
us to suggest the form of application and degree of Odic For
which experience has shown to be effectual, according to the pa
ticulars communicated. We have no difficulty in this respe
when our Case Forms for describing symptoms are filled in
our correspondents. Patients at a distance need entertain
scruple in writing to us freely, as all communications are strict
confidential and private. The secret of our success is simp
that we make it a point to be informed of the details of cas
offer suggestions and advice, and insist on the Electric ener
being efficiently applied in each case. We have known patien
who had purchased and used Galvanic or Magnetic Applianc
for some time with proportionate benefit, but who after readi
carefully the instructions contained in our pamphlet applied to
for the proper treatment, and having implicitly followed t
advice, derived marked benefit in a few weeks, although they h
formerly worn the self-selected appliance for months withc
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diseases, if it is applied indiscriminately a patient may be d
appointed, and thereby discredit, instead of increased confiden
may accrue to a remedy which is fully capable of meeting
requirements. There must be special selection and adaptation
the diagnosis of each case.

This system of treatment is based and carried out on scienti
principles, and is a practical thing. Theory and argume
discussion and speculation, belong to the past. Those who
able to realise the inevitable operation of Magnetic influences
the human organism will allow our conclusions to be corre
Those who regard our treatment as an experiment may, by a f
and fair trial of this remedy, prove for themselves the reality
the oft-repeated statement made by others, "that it has been
most satisfactory expenditure yet made in the pursuit of healt
Very many patients have given us this experience. Their sta
ments are either spurious, and mean nothing, or they
authentic, and mean that Magnetic treatment has availed wh
that of the ordinary practitioner has signally failed.

Delays are proverbially dangerous in cases both of incipi
and of developed disease. Persons but slightly unwell, "
really ill," delay the use of means which, by invigorating
entire system, would preclude the possibility of the approach
disease becoming fixed. A case in point is at the moment
writing vividly before us. A patient, observing the premonit
symptoms of an incurable disease, wrote to us, stating the c

at length, and requesting our opinion, to which we replied by an entreaty not to delay its treatment. Some time afterwards he wrote again, to say that the disease was unmistakably developed, and requested us to prescribe immediately. Had he done so at first, we believe the disease would never have reached the point at which cure had become doubtful. We have known cases where hereditary disease has been to all appearance eradicated, while the patient had the comforting assurance that, should it reappear, the remedy was constantly at hand. In many such cases, in which the constitution maintains a constant and unequal struggle against disease, there could not be found a more valuable ally. For consumption, in the premonitory stages, we should recommend Magnetic treatment with confidence; and though in more advanced cases, where organic disease has made rapid strides, we do not pretend to cure, we have yet obtained results which look remarkably like it.

Of the value of Magnetism in the various affections of children it is impossible to speak too highly. The petulance and fretfulness of the little ones arise not from natural peevishness, but from the irritability consequent upon some nervous derangement. Cross children will be found to be sickly children, and fretfulness is often, to the scientific eye, the clearest symptom of disease. Whatever allays irritability or regulates the functional processes must in such cases be invaluable. A correspondent, writing to us, says: "My little boy was born with hoarseness and rattling in the throat, which more or less continued for nine months, during which time we had not a good night's rest. From the time your appliances were put on he began to amend, and after a little while he lost the symptoms altogether. My brother's little girl appeared to have chronic croup, which came on when she was only four months old, and after two months' treatment, different doctors quite gave the child up, thinking she must be suffocated, her breathing being so difficult. On adopting your treatment there was soon a marked improvement, which continued till the child got quite well. Both children are now strong and healthy."

It is thus possible to explain the efficacy of Odo-Magnetic treatment without resorting to the ingenious theories on which some persons expend a considerable amount of so-called logic. We refer to the supposition that the cures recorded have been effected by the faith or imagination of the patient. A large proportion of our patients have made trial of Odo-Magnetic treatment when despairing of cure from any remedy, and after

having consulted physicians during fifteen or twenty-five years with a great hereditary faith in medicine. Yet in numbers of such cases we have been favoured with signal success, so that the insinuation itself conveys a free admission—none the less genuine because unintentional—that Magnetic treatment does effect cures, not by faith, but, as we assert, by the result of actual specific influence, because the cure itself cannot be explained by any action other than that of Magnetism. Other means are resorted to with considerable faith and confidence in their remedial power, yet fail in numberless instances to produce the decidedly permanent results which Magnetism—through its vitalizing influence, resorted to at a patient's utmost extremity,—often effects in the Paralysed, the Epileptic, the Dyspeptic, the Asthmatic, and sufferers from Rheumatism, Neuralgia, Bronchitis, Nervous or Muscular Weakness, and kindred maladies.

It would be a wonderful freak of imagination which would persuade a man helpless with paralysis that he has become able to walk ; a man groaning under rheumatism, that the agonies he has endured for twenty-five years, and such as his father bore before him, have at length disappeared.

Although many persons have now unlimited faith in Curative Magnetism, this was not a condition imposed upon them when under treatment, but arises from the benefit they have derived from it.

We have dwelt at some length on this point, because objections from those who do not know what Odo-Magnetic treatment is, and are unacquainted with its results, cannot weaken our statements concerning what it does, or concerning our knowledge of the laws which guide us in its adaptation, although they may have no faith in it. The effects we can satisfactorily explain, as being uniform, whether in the treatment of delicate infants or adults, the former are not particularly gifted with strong faith.

Odo-Magnetic cures are facts ; they may be ridiculed : everything worth much has been ridiculed, especially by those whose interests must clash with what appears to them an innovation. What important change could take place in a community without some opposing interests ? Harvey was persecuted when he proclaimed his discoveries in connection with the circulation of the blood ; Stephenson was ridiculed in reference to the locomotive. Who does not remember, too, how the scientific anathema not only tried to stop the locomotive, but also to put out the gas ? But, for all that, the engine runs, the

gas burns, and Magnetism cures. The best reply to all misrepresentation is the growing popularity of Odo-Magnetic remedies among all classes of sufferers. They are at this date being used, recommended, and prescribed professionally in every quarter of the globe.*

We emphatically deny, what is occasionally so lightly stated, that it is possible to gather authentic and genuine testimony to any and every invention. If a patient makes a plain statement, attests it with a respectable and honoured name, and quotes the corroboration of similar benefit derived by several of his nearest friends, it affords an argument on the side of truth which no amount of sophistry can deprive of genuineness; and since we have received, and continue to receive, innumerable testimonies of this character, we feel no anxiety about the result of a communication with any of those whose statements we publish, as our correspondents will, we are assured, as gladly reply as they have spontaneously communicated their experience to us. In almost every instance a direct communication from the writers themselves would reveal not only a certainty of speedy and beneficial results being derived from Odo-Magnetic influence, but would also show that the permanent character of the change experienced adds to the confidence of our patients in the power of Magnetism to produce such radical, constitutional, and permanent results.

As a most admirable illustration of the remedial virtue of Magnetism we may instance the following:—Being officially associated with the Strangers' Benevolent Society, an ancient charitable institution, we came into contact with a case of confirmed paralysis. Although Thomas Challace, aged 54, had been treated both as an in and out patient of the Hospital for the Paralysed and Epileptic, at Queen's Square, London, W.C., his weakness became so increasingly evident that he was apparently sinking. From the first we were convinced that Magnetic treatment would be successful in this case, while his friends were anticipating much benefit from hospital treatment. On the 14th of April the patient was clothed with our Odo-Magnetic Appliances, and every second or third day we used the mildest possible Electric current down his limbs; on the third day he was able to raise his hand, which at the commencement of our treatment had to be moved for him; on the seventh day he moved the foot in which he had previously no

* See list of referees, containing 1,000 names.

power; on the fourteenth day he reached his door with the aid of a stick; on the twenty-first day he walked to the corner of the street in which he lives. He is now convalescent, and rapidly gaining strength, and is still in the enjoyment of the help thus afforded.

It is impossible for us to put the experience of our patients more clearly than they themselves have done from time to time. What could be plainer than the statement of the Rev. R. Burrell, concerning his friend, in "Uniform Efficacy"? "Apparently paralysed for life;" "Now perfectly cured; away in a tropical climate, enduring the heat better than his brother officers": or of Rev. Henry Watts, Queen Camel, Taunton, also in "Uniform Efficacy"? "The lady who was apparently doomed to be bed-ridden through paralysis, being sentenced to that fate for the rest of her life by the prophecies of Allopathists, was enabled after a reasonable trial of your Magnetic treatment to get down stairs again and go out in a Bath chair"? *See also other cases of paralysis.*

If the power of the remedy is such as to bring health and activity to lifeless limbs, what may we not hope from its use in cases where no part of the nervous or muscular tissue is diseased, but, while perfect in all its parts, lacks only such a stimulus to nervous energy as Odo-Magnetic influence has proved itself to be?

This unquestionable testimony in favour of Magnetic treatment has two special and significant features worthy of notice, which are not perhaps to be found in connection with any other remedy. First, that we are permitted to give the full names and addresses of our patients. Second, that they not only give their own experience, but are able to state that friends (in some instances numerous) have realised the benefit they themselves sought from Curative Magnetism.

In summing up these brief remarks, we trust that the readers will have arrived at the only logical conclusions possible, viz.:—

That disease is an element of disturbance, an irregularity or defect in the system, in whatever form it may manifest itself, or by whatever name it may be called.

That in most instances its approach is very insidious and imperceptible, only revealing its presence when it has a fixed hold on the system or some part of it.

That an unbalanced or abnormal condition of the organism precedes all chronic affections, as well as those of a temporary and acute character.

That the pathological classification of disease is often perplexing to the medical practitioner, consequently a difficulty of treatment arises in each case. And, finally,

That, except by such means as effectually correct the disturbance, by affecting the whole organism simultaneously, thus restoring the equilibrium or true balance of the vital forces, we are only dealing with the symptoms of disease and not with the cause.

It appears that scientists have allowed one true source of scientific knowledge to escape their notice; they have failed to "look abroad into the varied field of nature," so as to recognise that a force is in operation which is *not* supernatural, while it is as certainly superhuman—*i.e.*, beyond man's power to comprehend. Superhuman in its origin, inexplicable in its operation, but *not* supernatural, because existing actively in nature, and conserving one harmonious purpose in sustaining life. Innumerable facts and phenomena hitherto ascribed to the supernatural, or classed as spiritualistic, and perhaps within the region of the miraculous, rest upon a solid natural basis. What an apparent miracle is health! yet how natural, because the God of nature undoubtedly ordained health as the birthright of every living thing! But if we have lost the birthright, how can it be regained? We speak of physical force and mental force, muscular force and nervous force, all of which are comprehended in the one fact of our existence—organised matter, plus life. A deficiency of force becomes apparent in the organism when this animating principle of life is unduly taxed; therein we see cause and effect, so far as the patient's weakness is concerned; but we do not as clearly comprehend that such means as heighten this force act as manifestly on the patient's weakness by removing the cause. When surprising cures result from natural causes, and are effected by the great remedial agents which the Creator has placed within our reach, there need be no scepticism or doubt respecting the origin of the cures, or question as to the course to be pursued by invalids.

In our view, it is more philosophic to correct the causes than the symptoms of disease. We have, therefore, purposely omitted the consideration of the diseases or affections which usually occupy so prominent a place in all works on remedial science. However, since public attention is so generally directed to the subject of special ailments by so many theorists, we are induced to make the following remarks on THE TREATMENT OF CHRONIC DISEASE:—

To such as almost despair of human skill, a door of hope yet remains open, because health has been regained in many instances, although patient and medical adviser had agreed in the verdict "incurable"—often a true verdict in reference to the means previously tried, as we too well know; but since we now understand what a superhuman power or influence may effect in the treatment of chronic diseases, a new phase of argument and treatment becomes possible, because there are means which, while essentially superhuman, are not supernatural, and which, though superhuman in their origin because not man-invented, are, nevertheless, man-controlled; and where is the chronic sufferer who, on reflection, does not perceive for himself the peculiar adaptation of the superhuman force or influence of Electricity to his requirements, especially as Nature and Art now combine to supply it? Life seems languishing, the ailment seems to gain strength for lack of such an energiser as the Odic influence of Magneto-Electricity has proved itself to be. The natural adaptation of this life-giving element, so unique in its simplicity and effectiveness, quickly aids the flagging energies of an invalid, and ensures such aid as is within the limits of the possible.

Of all diseases known to the medical profession, none has received more attention and study than phthisis, and yet the most eminent physicians are compelled to admit themselves baffled when confronted with a case of real consumption. The fatal effects of consumption are due to the disintegration and absolute removal of the lung substance, which is caused by the formation of tubercles or abscesses in the lungs, the bursting of which communicates the virus to the other parts till then healthy. The great question, therefore, is how to prevent the deposition of tubercular germs in the lungs; or in the event of their deposition, how to prevent their development without depressing the vitality of the patient, or weakening the constitution.

We can only speak of remedial treatment for organic disease in two stages—the incipient and undeveloped, or the advanced and more fixed. In the first, our object is to be attained by strengthening the system until it is able, not only to overcome the disease, but to eradicate the tendency to its return. If this is impossible, the only way to arrest its progress is by improving the functional action of other organs, and supplying the best possible health conditions. The treatment should combine constitutional invigoration with a normal supply of healthy constituents for the blood, and at the same time, insulate the,

patient from the effect of damp dwellings and excessive atmospheric moisture; for whatever depresses the vital powers of the system, or interferes with the oxygenation of the blood, tends to produce and aggravate disease.

A few moments' consideration will serve to show that, with so delicate and intricate an organism as that of the human frame, in which the healthy condition of each organ is affected by and is dependent on that of every other, it is worse than useless—it is mischievous—to bestow all our attention on any one part, and to attempt specific treatment without constitutional invigoration. Medicine mitigates the severity of recurrent attacks, helps safely through a crisis, and for a time removes any impediment to the healthy condition of the individual; but unless a more natural order of the system is induced by harmonious action of the functional powers—*i.e.*, a new impetus given to the life-force in its relation to the entire organism—such treatment does not lessen the tendency to a return of a chronic ailment, but rather increases it, only weakening the system, and not the disease. Medical practitioners, well aware of this, order their patients a sea voyage, or residence in a more genial climate, so that the ozone of the sea or bracing mountain air, may arouse their recuperative powers, and if there is sufficient of this impalpable force left in the constitution to respond to these energising influences, the patient recovers. If we can add to the salutary influences of rest, pure air, sea breezes, and agreeable occupation, that most energising of all life-inspiring forces, Magneto-Electricity (which is only so little used because so little understood), we give the invalid the best earthly chance of regaining health and energy. Its action on the circulatory process secures pure food for all organs by keeping the blood in a healthy condition, and aiding the excretory organs to throw off the used-up and poisonous particles, the retention of which in the system is the cause of all chronic and many acute ailments. This fact, which is admitted by eminent scientists as well as conclusively proved in practice, is of itself sufficient evidence that Magnetism occupies the foremost position as a remedy for chronic disease. The constitutionally-invigorating effects of Magnetic treatment are so well known that it seems almost needless to refer to them; but it can never be too strongly urged that, in order to obtain aid when disease has made inroads on the frame, or to gather the needful stamina to resist infection, recourse must be had to such natural means as will energise the whole organism simultaneously, add to the

vitality of the patient, and regulate functional action. By such means only can we hope to achieve success in battling with diseases of an insidious character.

The only method of repair is, therefore, by the employment of such means as add to the self-restoring power of the organism itself. Having proved this by long experience and practice, we are led to confide unhesitatingly in the Magneto-Electric method of healing, since it has become the best of all known means for improving the condition of the invalid. Although we are well aware that some cases have advanced beyond the aid of human skill, a long experience of its curative properties justifies us in saying that we have scarcely ever known an instance of absolute cure by other means when Odo-Magnetism, judiciously applied, had failed to benefit the patient. This conclusively demonstrates that Magneto-Electricity avails in numberless chronic ailments of the most intractable character.

Magnetism cures when other means have failed, because, instead of weakening and depressing the vitality of a constitution struggling with disease, it brings to its aid the fullest supply of recuperative power; a resisting force is imparted to the human system, rendering it impervious to ailments induced by unfavourable temperature, and strengthening it against epidemic disease. It does not tax and exhaust the energies; it sustains and renews them. Every organ of the body is better fitted to perform its proper function and prepared for harmonious and united opposition to all unhealthy influences so long as the natural term of life shall last.

Of the accuracy of this view, hundreds of persons now living and healthy, who had been given over as incurable under established systems of treatment, afford undeniable evidence. Great will be the benefit to sufferers when deep-rooted prejudices are overcome, and Nature allowed to work the cure of disease, aided only by such natural and health-giving energisers as Magneto-Electricity has proved itself to be.

Let no one, therefore, despair of checking the progress of organic disease until he has tested the Electrician's medical skill. Although he may have tried Magnetic remedies in vain, he has yet to learn the value of the restorer properly applied.

WORRY:

ITS DANGERS AND REMEDY.

FROM a mere passing fit to the most poignant anxiety in the struggles of life and commerce, WORRY is so common a state of mind, and so many are overcome by mental strain, that it rarely gives rise to extended comment.

The grand struggle of the multitude is excited neither by ambition nor covetousness, nor by the tyranny of grosser passions; but by the common aim to maintain a bare or comfortable existence. The weariness of the scarcely successful effort is visible in almost every face. The increase of heart affections and nervous diseases arises from the distracting excitement and strain of mind which now prevail throughout society, especially in large cities, where great competition exists, and where an uncertain commerce furnishes a precarious support, and wealth and pride too often take mean advantage of laborious poverty. In large commercial towns we often witness, even in persons who have barely reached the middle period of life, the haggard face, sunken eye, hoary hair, and feeble gait, which properly belong to old age. Nor can the results be surprising to those who reflect that anxiety is but a chronic kind of fear; a sort of intermittent fever or ague, which as manifestly disorders the circulation and secretions as that which arises from the poisonous malaria of the marshes, which, indeed, in these days of desperate speculation and grasping monopoly, is scarcely less deadly. Nor are the votaries of pleasure less exposed to mental disquietude than the sons of toil; both waste the energies of life in excitement, and alike suffer the penalty for breaking laws which regulate the uses of mind and body.

Every part of the body testifies to the potency of the emotions over the current of life, but the *modus operandi* of the derangement is not to be discovered by the anatomist. An idea often prostrates the strongest man in a moment. A word has blasted all his dearest and fondest hopes. His only

child has died; the partner of his life is snatched away; he has but heard of the calamity, or read a few dark words; nothing has touched his body, but the "iron has entered his soul." He reels—he trembles; some demon grasps his brain—sleep is gone; he dares not look at the light: some fatal malady of the brain more or less rapidly ensues, till death releases his spirit.

Grief has a very marked influence over the circulation, probably by its direct action on the heart, which may be so violently affected as really to break, not metaphorically, but physically. Prolonged distress of mind invariably produces a great preponderance of the venous over the arterial blood: hence there arises a general feebleness. We are assured, on the testimony of their medical attendants, that previous to the change in the treatment of our convicts they frequently died of broken hearts; the absence of hope, especially among those transported for life, caused them to sink rapidly, whatever their disease; and it required more than ordinary care and skill to restore them to any degree of health, if once attacked by illness. They seldom recovered; or, if partially restored, a relapse would be caused by the slightest circumstance, such as would not in the least affect persons enjoying liberty and hope.

During the early stages of dementia induced by mental anxiety, Dr. Richardson tells us in his "Diseases of Modern Life," "there is nothing more than an increased tension of the minute vessels which supply the brain. At this point or stage, if the mental powers be allowed to rest, and the fountains of care or worry are mitigated, recovery may take place; but if the overstrain continues, the disease assumes a still graver form. There is a maddening desire for work, more work, coupled with the sad sensation that the physical powers are failing: and then there are lapses of memory. The man of business forgets important details: he is irritable, distrusts everybody, and himself most; he makes mistakes, and yet persists in accumulating more work on himself. The poet and novelist become over-sentimental and morbid; the man troubled with remorse for guilt confesses his crime, or commits suicide. In later stages the substance of the nervous tissue itself undergoes a modification by which its activity is permanently impaired. The physiological consequences most briefly summed up are—first, a want of full bodily vigour: then, a morbid craving for more work; disturbed sleep, acute sensitiveness to external impressions: and finally, strange figures and sounds are seen and heard. This condition may continue for years, and the sufferer in time may

begin to accept abnormal creations as natural." The downward course is rapid: in one case epilepsy occurs; in another, paralysis; a third develops some hereditary malady; a fourth dies from nervous failure or disease of some vital organ. The brain becomes disorganised, the balance is broken, and anarchy succeeds to what was once order; and those who escape these special evils become prematurely old, and sink helplessly into death.

Worry, then, is dangerous. Some habits may be put aside, but this creeps insidiously into a man's character and life. Its physiological effects should therefore be clearly and adequately realised; a knowledge of its evils may in some instances lead to a discontinuance of the cause.

Such a state of mind as we have been describing is primarily an insanity, using the term in its radical and etymological sense rather than in its common acceptation. It implies some departure from that most happy of all earthly conditions—"a sound mind in a sound body." Many of those immured in asylums have been brought thither by mental strain and anxiety. How many careworn and anxious men and women ascribe their bodily weakness and suffering (*ofttimes of the most distressing character*) to this same cause!

The great majority of people thus affected retain their places in society: they are by no means lunatics, maniacs, or idiots, but nevertheless possessed of brain unsound in parts. In a weakened and wearied state of the brain delirium may arise either from mental stimulants or from mental sedatives. In either case the same effects follow, as the organisation is so disturbed or overstrained that it does not readily respond to the force which, in its proper condition, is designed to actuate it—namely, the mind or will. To put forth mental exertion when the brain is wearied or unduly excited is only to aggravate disorder and endanger the fine fabric already too violently acted upon. Thus it is that persons of mental determination, under the force and pressure of urgent business, instead of yielding to the indications of weariness, continue to work on till delirium takes the place of healthy action.

Between the bodily organs and the reasoning faculties there exists the nervous chain, linking emotional and mental acts with the vascular supply. An impression from without made through the organs of the senses upon the emotional centres is reflected directly to the vascular expanse, a part of which flushes or blanches; and the heart hesitates, palpitates, rebounds,

or intermits, so that these centres, excited by anxiety or grief, or joy or sorrow, influence the waves of blood passing through the system, affecting the brain, which promptly feels the imperfect regulation or supply. In the vast majority of cases actual impressions are made in this way on the organism, impressions which, repeated and recalled, are rendered more definite by constant recurrence.

Writing in a recent number of "Thrift," Dr. W. B. Richardson says, "Worry makes the brain irregular in its action, the heart tremulous, the currents of the circulation fitful, the digestion sour and feeble. It embitters the mind, reduces health, and shortens life more than aught else that belongs to our common humanity."

We see, then, that from over-work or WORRY, from over-excitement of the intellect or affections, irritations are produced which continue to aggravate an irregular and diseased condition, until exhaustion of the nervous system affects the brain, heart, stomach, or lungs; and hence may arise many chronic affections. So long as the inspiring nervous force remains free to act throughout all parts of the physical economy the health of the body is maintained; while all abnormal mental conditions, or overstrain of any kind, impede its freedom of action, hindering the close mental and physical connection which should exist for the well-being of the individual. We see also that if this vito-electrical nervous force be unduly or continuously exercised in brain, or muscle, or stomach, without periods of rest to restore the balance, the natural order of things will be deranged by discomfort and disease—ending in decay and death. This may be at the thirtieth, fortieth, or fiftieth year of a man's life, instead of his eightieth, ninetieth, or hundredth. A celebrated French physician has demonstrated that, basing his calculations on the ages of animals and their periods for arriving at maturity, man should reach his hundredth year, and Scripture warrants such a conclusion. The period fixed for post diluvians through all time was 120 years. The Psalmist tells us to what extent man had shortened life in his day—not that God had decreed it.

The mind has much more to do with the mysterious chemistry of digestion than is generally apprehended: all negative and depressing mental states—fear, grief, anxiety and melancholy—interfere with the healthful action of the digestive organs, while persons of a prevailing mirthful disposition are seldom found in the number of dyspeptic patients.

Fear and anxiety affect all the functions of the body, but

especially of the stomach. They seem to suppress the secretion of the fluid on which digestion depends, and also the flow of saliva. A curious illustration of this fact is afforded by the method of detecting theft adopted by conjurors in India, which is as follows:—The suspected are all required to masticate a quantity of boiled rice for some time, and then to spit the masticated rice upon separate leaves for inspection, the rice masticated by the culprit being perfectly dry, while that which was masticated by the others is moistened by saliva. Of course this is not an unfailing test; we only quote the fact as an illustration of a truth.

It would be well to suspend all work, mental or physical, some time before taking a hearty meal. When the whole system is exhausted with protracted labour or undue mental excitement. It is just as unphilosophic to expect the stomach to digest a hearty meal as to expect the legs to carry the jaded body another mile or two, or the brain to work on, without impairment to the vital force. If this vital energy is used up in the brain it cannot go to the stomach. You cannot eat your cake and have it, or spend your money and have it. The solar plexus of the great sympathetic nerves should, then, be allowed its full force for digestion. We should not read or think deeply at table. Continued anxiety may have a worse effect than continued labour. Bad news at meal-times takes away the appetite; and it is well it does, for it certainly takes away the power of digestion; as do also any unpleasant worries of preceding engagements or business. There should be the pleasantest conversation at meals: wit, fun, and laughter, will do good: here, as elsewhere, to laugh is to grow fat; it is an effective way of warding off the evils that inevitably follow the worries of life. Agreeable and convivial associations accompanying dinner supply an invaluable sauce, even with a moderate appetite; the exhilarating sensations which follow might be extended to a lengthy list of healthy results. Not only do the company eat more freely, but digest more freely; these pleasures act and re-act, promoting agreeable sensations, and the whole organism participates in the magnetic influence of the associations. So that as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend" (Prov. xxvii. 17) is a fact of everyday life.

In a recent article Dr. Nichols says "That habitual cheerfulness promotes health, as health promotes cheerfulness, every body knows. Most long-lived people are cheerful. They take the world easy. Care kills. Sorrow kills. Doctors say that

sixty cases of cancer in every hundred are caused by grief or melancholy. We promote health, therefore, in ourselves and in all about us by whatever promotes cheerfulness. The first condition of recovery is, in many cases, the removal of anxiety, care, and sorrow. No medicine is so good as HOPE. To inspire that is going very far toward a cure. Hope makes men brave and strong. It puts new life into them. A few spoken or written words have a magical power which cannot be accounted for upon materialistic grounds. A man may be depressed, melancholy, drawing near to death, and three whispered words —a few ærial vibrations—may give him hope, health, happiness. What we have to do is to try in every way to make things both materially and spiritually, or emotionally, pleasant and healthful. Every home should be made a cheerful home—a happy home. In nine cases out of ten the conditions of hope, and peace, and pleasantness, are the conditions of health—of a sound mind in a sound body. Health is the combination and the best condition of both."

Perhaps the most striking illustration of the effect of agreeable associations is the very common one, of which we may often see an illustration on a wet, or cold windy night, when two friends, John and Mary, join in loving concert as "me and mine" (agreeable company certainly): they know no worries to harass, only loves to mingle; they have such a positive glow of vitality and warmth that the cold and chilly weather has little or no influence on them: while the same lonely road shall have another traveller, equally healthy, but not equally happy, for the burden of his day's toil is still on his mind, or he mourns the loss of his loved one, or he has failed to meet his friend, or is even suffering from a slight disappointment in having lost a train; and in any one of these moods or dejected states he takes cold; his negative condition allowing the atmospheric influence to operate to his bodily injury.

The quantity of insensible perspiration is influenced by the passions. Biliousness and melancholy are almost synonymous terms. Prout has demonstrated that the pleasing sensations facilitate the removal of carbon from blood. Those that depress allow it to accumulate; hence the liver becomes congested, and the brain oppressed. In susceptible persons headache and vomiting will as readily follow vexation as a surfeit. Dr. Beaumont had the opportunity of experimenting for many months on a person whose stomach was exposed to inspection by an accident; and he states that mental emotion invariably produced

indigestion and disease of the lining membrane of the stomach—a sufficient demonstration of the direct manner in which the mind may disorder the blood. Dr. George Moore says the state of the blood, on which health mainly depends, is influenced almost as much by our feelings as by our food.

How often have we seen the desponding hypochondriac cured of his anomalous mental maladies by the potent and inspiring influence of agreeable associations! The terrors that haunted his darkened spirit, aggravated by despair and doubt, are eradicated by a faith and hope derived from a change of scene and occupation. Add to these THE KNOWN TONIC EFFECTS OF POSITIVE MAGNETISM, with the hope-inspiring influence of religion; then we shall generally see so speedy a change in his condition that any medicinal remedy will be as unnecessary as it has been already unavailing. His nerves become tranquilised; the peace and confidence of faith have brought new light into his eye; a pleasant buoyancy has lifted his heart, and a resistless impulse of goodwill has diffused a healthful vigour through every fibre of his frame and every feature of his countenance.

In this age of worry and activity (a railway age of wear and tear for brain and intellect) we exhaust, nay more, waste or impair, the finer strength of nerve. Our forefathers exhausted the muscles only. We need, therefore, the soothing and regulating influence of Magnetism working in us and through us, as all natural and vitalising influences do, silently and almost imperceptibly. This Magnetic force, which we trace all over the surface of the earth, which we can detect in lower animals and in our own nervous system, we must, ere long, acknowledge to be THE FORCE by which the vital functions are carried on in the human organism—by which mind, will, and intellect control all actions.

According to the opinions of Drs. Shettle and Richardson, Magnetism operates chiefly on the blood, by which means more vigorous life is imparted, and by the medium of this wonderful and precious liquid, replete to-day with the materials of to-morrow's life, it restores, reforms, and invigorates every part of the system. The various nerve-centres are thus revivified, not only by the impartation of Odic force, but by the better nourishment of the nerve structures themselves. Iron and oxygen are two principal ingredients of blood. Iron in every state is highly Magnetic; oxygen also is highly charged with Magnetic qualities. Now, as there is thus a direct and powerful affinity

between the constituents of the blood and the Magnetic properties of the Appliances, the one lacking what the other is charged to supply, it requires no exertion of reason to perceive that by incorporating itself with the sanguineous fluid, and enriching the red corpuscles, Magnetism achieves those striking results with which it is accredited.

By careful adaptation, this powerful energiser may become a remedy of the most general application; and thus it happens that if pure air, consistent living, and other natural conditions, do not restore health and energy, MAGNETIC INFLUENCE may, because it is that force which is more intimately allied with our life force than any other yet known in the whole pharmacopœia of medicine.

The most successful methods of treating disease are those which rely chiefly upon the healing powers of Nature. It is pre-eminently the office of Odo-Magnetic influence to promote the activity of this recuperative force in the system. Its efficacy as a controlling agent in nervous affections is now generally admitted; and in all forms of general debility it has, perhaps, no rival in all the resources of Nature. As a means of providing against the ill effects of mental and physical toil it will undoubtedly be welcomed by many. Our advice respecting its early application should be accepted by all who lack mental energy; while the many proofs of the help it affords to those who have already allowed health to decline till some curative treatment had become absolutely necessary, should leave no room for indecision as to the choice of a remedy. (See the statements from Mr. Thomas White (City Missionary), Rev. Charles Garrett, and others, in the "Uniform Efficacy of Magnetic Treatment." *Free on application.*)

NERVOUS EXHAUSTION

AND

PHYSICAL PROSTRATION:

THEIR CAUSES AND CURE.

THE phenomena exhibited by the pathological condition termed *General Debility* includes a want of *mental force*—of nervous will power; the patient often suffers more mentally than in cases of serious organic derangement. A disease is none the less real because it is *mental*. To say that a patient's troubles are in the mind is quite a different thing from an assertion that nothing ails him, and it need give no offence, if we at the same time exhibit a true sympathy for the sufferer, and show that his ailments are not less important because they arise from other than physical causes. Every practitioner is familiar with this condition. A very large portion of chronic affections—at least three-fourths—come under the designation of General Debility. There seems but little organic disease, and sometimes none, only a general weakness in the action of all the organs, a lack of vital force everywhere, a negative state of the whole system.

We do not know what constitutes the ever-active Spring of Vitality to the system, but we do know that sensation is a property of nerve matter, and that it is only when the nervous forces of the frame are active and healthy that life is enjoyed in all its fulness.

The direct action of the mind or will on the limbs, and also the sensation associated with this motive *or will* power, are transmitted through the brain and spinal cord to nerve extremities; and, therefore, the ability of the mind to perceive and to act through the bodily organs must mainly depend upon the integrity with which the nerve centres and sympathetic nerves fulfil their office. Any failure of muscular action must arise from impaired sensation, because will and perception, or sensation, are never exercised except in connection with the nerves. Therefore, if the nervous apparatus be in any way rendered unfit for the use of the will in acting upon the limbs, we experience weariness and debility.

Any influence which will tend to reinforce and regulate our nerve power must therefore be of great practical value; and as both theory and practice unite to prove that no agent so directly influences and sustains nervous power as that now under consideration, we contend that the facts arising out of the employment of these forces, as Nature and Art have enabled us to employ them, entitle our statements to the fullest credence and support.

The nervous system acts merely as an Electric apparatus, so contrived that the chemistry of life is carried on by it, and those states of the organs are produced which best enable the mind to register sensation and to re-act on the body. That nerves, under the action of the will, are capable of discharging Electricity, is proved by its actual production in the torpedo, the Electric eel, and other creatures possessing an arrangement of nerves and muscles by which they can, *at will*, until fatigued, accumulate and discharge a succession of shocks.

A paralysed limb can be moved, and functional action induced in the body, or imitated in a lifeless limb, by Electricity. Can there be a more natural hypothesis, therefore, than that Electricity is excited through the nervous mass by the operation of the will so as to produce muscular action? The exhaustion of the torpedo's power of giving shocks is an example of what always takes place when the will has been long or powerfully exercised. The nervous apparatus ceases to supply that electric power which stimulates the muscle so that it may be used by the will, and the creature lies tired and torpid till restored by rest. Humboldt states, that "when horses are driven into a pond crowded with electric eels, not a single horse is killed by them on the second day, for these fish require rest and abundant nourishment in order to produce Electricity." Thus we obtain a plausible theory of weariness or weakness through the nervous system becoming unfit to provide the proper stimulus to the muscular fibre, the entire frame is unfit for its duties, not so much as a machine deranged in its parts as a machine perfect in all its parts, but which cannot be worked for want of the motive power. This may arise either from insufficient bodily aliment, or from undue mental exercise, resulting in a depression of the bodily powers. Rest, food, and healthy action are necessary conditions to accumulate the Electricity, since it must be produced from the sanguineous circulation; but a state of exhaustion may be induced quite as readily by thinking as by bodily exertion; indeed, the former, when intense, is more injurious to

the bodily functions than the latter. Efforts of the will in maintaining attention are of the most exhausting character, because they are not accompanied by a corresponding force of circulation and of breathing, as in active employment of the limbs, which promotes the healthy distribution of the blood. Therefore we conclude that chronic physical derangements arise chiefly from nervous exhaustion.

In this condition neither the muscular nor the nervous tissues are diseased. In Paralysis there is a softening of nerve matter, and it becomes an imperfect conductor of the "will" force. Nothing of this kind is found in *General Debility* from nervous exhaustion. The want of nerve and mental force shows itself in despondency—a state of mind exhibiting a want of confidence in the use of our mental powers, so necessary to success in every department of human labour, and to the efficient discharge of the functions of life. The lack of this quality causes a negative condition of all the organs, and, as a consequence, a weakened tone of all muscular action ensues.

What are termed, therefore, General Debility and Nervousness, are among the most real and serious ills to which man is subject. They induce a morbid state of the mind; while the sufferings of the patient arise not so much from the absolute amount of pain —for this is very trifling—as from the extreme sensitiveness of the mind to all uneasy feelings. There is a morbid dread of disease—a tendency to watch the shifting symptoms, and perhaps an unusual acuteness in the senses; hence the amount of suffering experienced is almost incredible. The distressing anticipation of serious results, which is of itself sufficient to produce the dreaded effect; the inability to exercise the mental or physical powers, although the absolute necessity for it is recognised as much by the patient as the physician; the conscious loss of power, both mental and physical, with its accompanying melancholy view, and sometimes intense disgust of life and its surroundings, are all forms of this ailment, well known to the medical profession, and with which, in many cases, they find themselves utterly powerless to cope. The picture is not overdrawn; although these may appear, at first sight, startling, or even exaggerated statements, if careful inquiry is instituted, the whole will be found too true.

In nearly all cases which come under the name of *General Debility* there is a sensible relaxation of all the muscles, and, in females a mechanical falling downwards of the internal organs, owing to the weakness of the muscles which constitute

their natural support. The series of organs located in the trunk of the body mutually support and influence each other. Within the thorax or chest we have the heart and lungs filling its entire cavity. Then comes the diaphragm, a muscular membrane, separating the organs in the thorax and abdomen, and curving upward, forming the floor of the chest, the heart and lungs resting on it. The alternate contraction and expansion of the diaphragm creates a partial vacuum, and the air, by the force of its pressure, rushes in and fills the lungs. The deeper and fuller the action of the diaphragm the deeper and fuller is the breathing.

The lungs are wholly passive in both inspiration and expiration, as much so as a sponge in absorbing water and yielding it when pressed. In cases of general debility, the diaphragm does not come back to its proper convexity, and consequently the heart and lungs gravitate downwards. Underneath the diaphragm are the liver, the stomach, the spleen, and the pancreas; below these, the duodenum and the intestinal canal in a sort of spiral column; then the organs in the pelvic cavity. As a displacement of these organs interferes with their healthy functional action, it becomes an important question, "What holds them in position and counteracts their gravitating force?" They evidently cannot rest on nothing. They are all held in their appropriate place by the walls of the abdomen, which consist almost entirely of muscular tissue. The muscular bands are so contrived that, when in a healthy condition, and the body is in a perfectly erect attitude, they hold up in their proper place within the trunk all the internal viscera. When in a relaxed state, all the organs tend downwards towards the pelvis, and by their superincumbent weight press down the pelvic organs—the bladder, the rectum; and this condition is especially manifest in derangements of the uterus. Then, like a watch when a wheel is displaced, the physiological functions of the whole organism become deranged, and spinal disease ensues.

The cure consists in bringing the organs into proper position; but any artificial support affords only temporary relief, and ultimately aggravates the trouble. It is more important to restore the abdominal muscles to a healthy state, *by supplying the appropriate nerve stimulus to the system*, which, conveying muscular power, will harden the muscles as certainly as exercise strengthens the athlete. There is no medicinal compound in the endless list of pharmaceutical preparations that can effect this change. The favourite prescriptions for it include quinine, pro-

toxide of iron, and various tonics and stimulants. Drugs are not adapted to such a state of things, and therefore a more subtle chemistry must be brought to the aid of the enfeebled and negative state of the system. Ordinary drugs may stimulate organic action, remove obstruction, and give temporary relief. An emetic empties the stomach; a cathartic excites intestinal action; an opiate dulls the brain into insensibility Skilfully administered, such medicines may mitigate an attack, or help through a crisis, or for a time remove any local impediment to a healthy condition, but stimulants and tonics are often powerless in a case of nervous exhaustion, when whipping the flagging energies can only be followed by a corresponding depression. Only the gentle energies of nature can restore vital energy. How often are these natural restoratives prescribed, as the last, if not the only hope, of an enfeebled patient! The ozone of the sea, the free electricity of the mountain air, generally contribute to the health and comfort of the invalid; but, as we often find, a return to former circumstances, or the recurrence of the seasons, bring a return of the symptoms; so that really there is no improvement of health, but it was merely the improved conditions which were effectual for the time. Such means must often be resorted to again and again to prolong life, whereas an efficient application of Odo-Magnetic influence has frequently rendered such changes unnecessary, and not only relieved symptoms, but *restored* a healthy condition by its life-infusing and exhilarating qualities.

Under a judicious Magnetic influence, the renewed force of will manifests itself by the body assuming an erect attitude, and the person exhibiting the consciousness of increased strength. The breathing becomes full and deep, and the whole body shows renewed vigour. These effects, however, are but the secondary results. The potent efficacy of Magnetic influence has corrected the mental and physical depression underlying the symptoms of bodily exhaustion, so that even in extreme cases (incurable cases) a mental composure and manifest power of endurance become strikingly apparent.

In equally severe but curable cases, the unutterable horrors, the morbid dread, the sensitiveness to trifling pains, the melancholy and despair, have been made to give place to faith, hope, and peace. Relief is often found in the ministry of mind to mind. This mental magnetism is a potent medicine. If we can by any means arouse the mind to a vigorous tone to become strong and of good courage, inspiring and inspiriting with new life, the general debility will decrease proportionately: but for

all the Protean forms which nervousness assumes, the mind will find a brightening influence and gain its balance of power by that same force which, we believe, holds the constant and continuous balance of worlds in their due course, and harmonises the formation of the dewdrop as well as of the world.

Who does not know the exciting and stimulating properties of pure oxygen; who has not felt the invigorating influence of fresh air? When the body is weak, the brain fatigued, and the whole system in a state of lassitude, take a few vigorous inspirations in the open air, and the effect will be instantly perceived. Invigorated and stimulated, the blood will course with freshness, the lungs will work with increased activity, the whole frame will feel revivified by nature's best stimulant, which invigorates without corresponding reaction.

Every scientist knows the sensation felt in the nervous system from certain forms of Electricity. Every living animal experiences sensations produced by the positive and negative state of the atmosphere. The braced-up condition of the nerves which occurs in a dry or frosty mountain air may be experienced as a permanent effect of Odo-Magnetic influence. When applied to the body Magnetism is constantly in action or perpetual operation. An influence for good, as natural as the air we breathe, is superadded for the invalid's advantage, surrounding him, as it were, by a vitalising Magnetic atmosphere. Like all the forces of Nature, Magnetism is subject to interruptions in the freedom of its flow and to inequality in its distribution, not only during thunderstorms, but also during the prevalence of epidemics. Now, the essential characteristics of *Odo-Magnetic influence*, as Nature and Art have enabled us to apply it, are its penetrating and permeating qualities, and the unabating regularity in its lines of force, which are so equally distributed and well balanced in their operation as to induce a uniform flow of healthful influence in the living organism.

We have said that the debilitated bodily condition re-acting upon the mind, often induces in persons of nervous temperament the very evils so intensely dreaded by the patient. Apart from this constitutional tendency, the monthly periods, and especially the time of gestation, are nearly always accompanied by a train of distressing symptoms; headaches, internal congestion, and falling of the uterus, particularly the tendency to recurrent mishaps, which is so well known that we only need mention it in this connection, and observe that it is rarely prevented by means ordinarily used.

In hospitals how noticeable is the fact that so much time and talent is devoted exclusively to ailments of this class. We believe that never before in the records of Medical Science have so many cases of internal displacement been known; at no period in the world's history have the natural functions of mothers (and expectant mothers) been attended by such acute suffering and constitutional disturbance, or the period of gestation and childbirth been fraught with such danger both to mother and child, or the after effects been so disastrous, even in cases where there was no previous malformation or organic disease, but were entirely owing to the weakened and debilitated condition of the nervous system. No doubt this arises partly from the anxieties of life, but chiefly from the follies of fashion, which so many in their calmer moments abominate, but yet practise.

There exists the closest affinity between the internal organs and the brain, from that particular influence which certain organs exercise upon each other, and upon the brain as the centre of nervous force; from thence it follows that the tendency in many ladies to premature confinement arouses most distressing mental anticipations, which, acting on the sympathetic nerves, may tend to increase the predisposition. All emotions affect our nervous system, and consequently are reflected reciprocally on the organs of gestation. This constitutional tendency is well ascertained in many cases, and so deeply rooted is this organic weakness, in some instances causing much constitutional mischief by its repeated recurrence, that all classes of medical practitioners have experienced the greatest difficulty in counteracting it, while to eradicate it has appeared almost impossible.

The soothing influence of Magnetism, for which there is then such a necessity, and in which there is happily such a certainty of an increase of vitality and buoyancy to the whole organism, relieves internal congestion, promotes and sustains a free circulation, strengthens and assists all the natural functions, and shortens the period of labour, for which the organs have been beforehand strengthened. Not only is the irritated and excited nervous system soothed, but the impaired digestive functions are gently stimulated, and the whole constitution invigorated and revivified. It follows, therefore, that nerves and ligaments of the most delicate character must be strengthened, and internal displacements, which exist now in many instances simply because the remedy is not applied, will be rectified. The expectant mother is surrounded by these vitalising and energising influences, and strengthened for this trying period; the

duration of labour is shortened by the energy imparted to the system, and consequently, restoration is rendered more speedy and complete by a more natural and normal replacement of the organs.

There can be no doubt that Magnetism possesses a valuable influence over the range of symptoms which accompany the "change of life." One might not be very far wrong in theorising that the advance of the climacteric period indicates a decline of natural function and is contemporary with the decline of vital power. Any aids therefore which will maintain that power so as to prevent a cessation of the more vital processes of life, must ensure the more natural and progressive disappearance of the menses, and, by consequence, lessen the accompanying constitutional distress and debility.

Our experience is being repeatedly enriched by additional proofs of the advantages of Odo-Magnetic methods of invigoration in such cases as those detailed above, and with these facts of experience to support our method of treatment, we are not perplexed by the queries which would too often confound some practitioners if they attempted to give details of their practice. We are always willing to confer with any inquirer, and fearlessly invite the strictest criticism by interview or correspondence with ourselves or former patients. Modern therapeutics have taught us that instead of weakening an enfeebled constitution by artificial stimulants, there must be a radical invigoration of the system by natural means, if we would reach and affect the cause beneficially. By a force at once subtle, powerful, and continuous, Magnetism penetrates and permeates the innermost fibres and tissues of the system, imparting to the blood a rich and healthful quality, and to the nerves a vigorous tone, enabling the whole system to perform its functions with normal vigour, and the patient to engage in the activities of life with pleasurable alacrity.

We sincerely trust it is now clearly demonstrated both by theory and practice that Magnetism aids our recuperative powers, and that this nervous exhaustion and the physical prostration which follow, with its manifold indications of recurring pains and weaknesses, are constitutional, not local ills, and that they can only be successfully met by such means as will heighten the vitality and vigour of the entire system.

The intricate but certain relation of mind and body are fully considered in the Essays "Mental and Physical Maladies," and "Body, Soul, and Spirit," to which we refer the reader.

MENTAL AND PHYSICAL MALADIES,

AND HOW TO CORRECT THEM.

EXPERIENCE in the treatment of chronic affections familiarises the practitioner with the fact that some peculiar, prolonged mental trouble, some disappointment, unhappiness, or continued excitement, is often the original cause of ill health; in many instances we find a mental disturbance still underlying the pathological condition. This is explained by the fact that all organs are united to each other, if we may so term it, by a system of telegraphy, and the whole connected with the mind and brain by means of the grand systems of cerebro-spinal and sympathetic nerves; so that the mind, through the brain, influences the nervous system, and, as a consequence, the whole physical economy.

The SCIENCE OF MIND is therefore of much practical value, and comes into constant application with every one who would successfully combat either mental or physical affections. We think the time is not far distant when this fundamental truth will be more fully recognised and conformed to by all medical practitioners. The mental aspects of disease should receive an amount of attention equal to that which has always been given to other symptoms, because there are many subtle causes at work to generate a diseased condition of the bodily organs. Within the vast storehouse of Nature there lie concealed very many undeveloped remedies available for the removal of such mental and nervous maladies. Science is beginning to turn its attention towards this hitherto unknown realm of cause and cure; and the results cannot fail to be valuable. Even now we find that the therapeutic systems which acknowledge the influence of the mind upon the body are the most successful, as those of Hahnemann, Ling, and the practitioners of Electricity in its various forms.

Our mental conditions are, to a great extent, the body's health and malady. Let us illustrate this by the effect of fear or fright. It immediately quickens, and at the same time weakens, the

action of the heart. Its regular contraction and dilatation are changed to a spasmodic flutter; a nervous thrill is felt in the epigastric region, or pit of the stomach; respiration is impeded and oppressed; the blood retreats from the surface inward and from the extremities upward: such are its immediate effects. If the mental state producing this derangement should become permanent, in the form of anxiety, the corresponding bodily disturbance will become chronic, and a common disease called "asthma" is often the result.

Fear is a negative condition, the opposite of faith and courage, producing striking effects in the generation of diseased conditions of the body. Many facts of this kind have been collected, to illustrate what is called the influence of the imagination, or mind. A familiar one is that of the Edinburgh criminal, who died from an imaginary loss of blood, when it was only warm water made to trickle over his arm, after it was slightly pricked by the surgeons. Every one has heard of the Russian criminals who died with every symptom of cholera, through occupying beds which they believed to be infected, but which were in reality quite new. The exhausting effect of worry, which is a slow process, or the almost instantaneous exhaustion or abstraction of power from the nervous system by fright, are conditions in which the great powers of mind, or the emotions, act upon the physical system, so as to change every chemical quality and produce an accumulation of disease, terminating in death. The periodic recurrence of nervous strain, or one desperate, spasmodic effort to reach a train in time, may produce the most fatal results.

In every act of the mind, from the simplest to the most abstract, we put forth our faculties, though in different degrees. The senses and voluntary powers are subservient to the mind, which may be so concentrated as to be almost, if not quite, oblivious of connection with the body and external things, as it is during sleep; but this mental abstractedness could scarcely be exercised if the organism were not in comparative health.

When any project or idea gains undue prominence in the activities of the mind, a loss of balance between the mental and physical faculties ensues. Such undue excitement lowers the vital force in the physical organism, impedes its free action through the organs, and weakens its connection with them. This is a primary cause of disease, the mental derangement preceding the symptomatic bodily condition. Therefore, to understand the nature and cause of the physical troubles of a patient, it is of as much importance to ascertain the underlying

state of mind as the state of the pulse and tongue; for diseases are often induced by loss of harmony in the balance of mind, and the symptoms are but the ultimation or passing outward of those disordered conditions to the region of the visible. The sources of happiness or misery are mainly from within; therefore Life will be what we make it. When we lose confidence in ourselves we cease to be in harmony with our surroundings; life becomes an enigma, which we dwell upon, allowing circumstances to control us, instead of letting our manhood rule for us, by controlling the difficulties of life, mitigating its sorrows, and remedying the things around us which are not as they should be.

"A deficiency of this mental force shows itself in despondency "—a want of confidence in the use of those powers so necessary "to success in every department of human labour, and to the "efficient discharge of the duties of life. Then follows as "a consequence, a weakened tone of all muscular action; this "is succeeded by what is called Nervousness, a lack of will-"power or energy, in which the patient often suffers more than "in cases of great organic derangement. To tell a nervous "invalid that his troubles are all in the mind, need give no "offence, if at the same time we exhibit a true sympathy for his "sufferings and show him that they are not less important, "because they arise from other than physical causes. To say "that a patient's disease is of the mind is quite a different "thing from an assertion that nothing ails him. In fact, these "ailments are the most real ills to which man is subject—none "the less real because they are mental. The sufferings of the "patient arise not so much from the absolute amount of pain—"for this is very trifling—as from the extreme sensitiveness "of the mind to all uneasy feelings. There is a morbid dread "of disease—a tendency to watch the shifting symptoms, and "perhaps an unusual acuteness in the senses, causing the "patient an incredible amount of distress."—(See "NERVOUS "EXHAUSTION AND PHYSICAL PROSTRATION," pp. 51 and 53).

It is of no use to administer stimulants and tonics: the patient needs encouragement and sympathy. Why give opium and narcotic drugs when it is the excited mind that needs to be quieted, or when there must be plucked from the heart a rooted sorrow? Many diseases are perpetuated, if not produced, by causes over which mere chemical influences cannot be presumed to exercise positive control. This fact may be, and often is, tacitly acknowledged by the physician; but he fails to investigate

its relations so as to be able to turn it to practical account. He is unwilling to acknowledge in practice, although he may admit confidentially, that the headache, the nervousness, the heart disease, the dyspeptic qualms, which he is called upon to remedy, are general indications of the peculiar morbid state of the mind or of the emotional nature of the sufferer, which it becomes him to meet directly, rather than repeatedly dose his patient with a continued round of palliatives. In these cases every medical prescription must be totally irrelevant unless it recognises also the operation of causes existing in a sphere quite beyond the reach of the most potent drug. The jests that were hurled at the head of the practitioner who dared to suggest that the thoughts, feelings, and mental habits, of the invalid might need rectifying as well as the bile and blood, are fast losing their point. We are all beginning to suspect that perhaps, after all, a disease may not be less a disease because its source happens to lie in an unruly imagination, or in excessive activity of the brain, or in wrong modes of thought. And gradually—very slowly, to be sure—we are beginning to see and understand, that by this close union and co-operation of the material and immaterial natures, remedial agents may find access to either or both of them.

The mind has much more to do with the mysterious chemistry of digestion than is generally apprehended. The state of the stomach, and what we place in its sensitive cavity, are not matters of indifference, and yet nothing but the most general rules can be given as to the diet of patients. That diet must be recommended which is adapted to the peculiarities of the case; and this can only be properly done by an intuitive perception of what the person needs, and of the adaptiveness of certain things to meet the special want. There are idiosyncrasies and peculiarities of mental aud bodily character that must not be overlooked. We have known children eat salt with as much relish as others would sugar, indicating want of chloric acid in the system. All negative and depressing mental states—fear, grief, anxiety, and melancholy—interfere with the healthy action of the digestive organs; while persons of a mirthful disposition are seldom found in the number of dyspeptic patients.

Every one knows how difficult it is for a debilitated, nervous, and sensitive patient to keep his thoughts from centreing on himself and his ailments. The first aim of his physician and friends should be to direct the patient's attention to things outside, not only of himself, but of his surroundings. After a

little lively conversation the invalid breathes more freely; his heart palpitates less violently; his eye brightens; he sits more erect, and the involuntary manifestations of the life forces become free and unfettered, and the movements of the vital organs are influenced by the impetus thus given to the mental energies of the patient. This must become not a momentary exercise, but an habitual bodily state.

Although a mere desire of the mind cannot dispel fear, regret, anxiety, or melancholy, nor quiet any affection or emotion we do not wish to nourish, and of which we would gladly rid ourselves, still the human soul is not like a ship on a stormy sea, driven before tempests and resistless currents without rudder or chart. The controlling force still lies behind these emotions, as a secret reservoir of will-power. It becomes a question of primary importance how to develop in a patient, as a permanent possession, a command of this will-power—a positive state to counteract the bodily affection which has been fostered by his negative condition.

Is there any law that governs in the production of such a state? There is a sort of polarity about our feelings as well as about the different organs of the body. We become quiet and restful in a recumbent position, with the head towards the north pole; this position will always be followed by the soundest and most refreshing sleep. An infant will often be restless until it has placed itself in harmony with this Magnetic law. In fact it is becoming recognised by science that polarity is an universal property of things, belonging to the atom as much as to the world. Even light has its polarity. Gravitation may be only the attraction between the positive and the negative force of things. We learnt in our school days that the earth acts as a large magnet, having north and south poles; and is, consequently, like every other magnet, pervaded with Magnetic influence. This influence affects every particle of matter, animate and inanimate. We may exclude ourselves from sunlight and pure air by living in a coal mine; but even there we are not exempt from the law of Magnetism. It is not only all about us—in the atmosphere, in the vegetable kingdom, in the animal world—but *in us;* operating by its subtle and mysterious agency according to our positive or negative condition. Something analogous to it belongs to the properties of mind. There are what may with propriety be called positive and negative states of the feelings. Fear and anxiety are the inverted action of faith and courage. All the organs

may undergo this transposition of their powers. In some cases of insanity the patients have exhibited an inverted action of social instincts, so that those they once loved most, became correspondingly repugnant to them. In the action of conscience there may be approval or condemnation; there may be mirthfulness or sadness. The same organ in the brain is used in the manifestation of both feelings; but one results from a positive, the other from a negative action. The same may be said of hope and despondency. The predominance of the latter over the former constitutes the negative state. In the case of a common magnet, if there should be this diminution of its force, how could it be restored to its normal state? Or if there should be a loss of balance and equilibrium between the positive and negative poles, how could the harmony be re-established? We have only to bring the negative pole in contact with the positive pole of another magnet, and it attracts to itself the appropriate magnetism, and becomes charged with it.

That such mental conditions and physiological effects as we have described co-exist and co-operate, none will for one moment question. The medium of communication between the mental and physical powers is vito-electrical. If the mental are in a disturbed condition the vito-electrical apparatus (nervous system) sympathises in a proportionate ratio. As disturbances of the mind induce derangements of the nervous system, and through it of the physical part of the organism, so the physical derangement being continued, the mental part of the being is unfavourably influenced by reaction. In such cases, a remedy, to be thoroughly effectual, must produce a harmonising effect on the mental as well as the physical organism, restoring the vito-electric equilibrium. Disorders of the human system may therefore be produced in opposite ways; positively, by the direct action of the mind upon the nervous system, as seen in the effects produced by various emotions and mental strain; and negatively, from the effect of deleterious air, food, or other matter, upon the system, or by accidental bodily disturbance. In either case any treatment that is effective is more or less of the electrical character, correcting the mental condition and counteracting the physiological effects. Since we have seen how clearly the mental disturbance may result in physical indisposition, the remedy should be so applied as to affect the cause, neutralise it, and, by its polarising influence upon the system generally, restore its original harmonious condition of health and activity. It is chiefly in equalising and harmonising these

disturbed conditions that Magnetic Treatment has been so signally successful.

We say harmonising, because there is a dual action and reaction carried on between all the organs, affecting their conditions severally, and between the cerebro-spinal and sympathetic nervous system; consequently we may need a very different remedy from that which is generally applied to the immediately affected part or symptoms, because the nervous exhaustion may manifest itself in brain fag, or nervous dyspepsia: in other words, the disturbed condition may develop chiefly in one organ, while the patient will be best served by energising another, or, better still, simultaneously affecting both, thus harmonising and energising the two.

We now proceed to consider this direct means of restoring the mental and physical balance of health. We write in the interests of a great truth, and appeal to the judgment of wise men, perhaps using more plainness of speech than any one could conscientiously command who lacked a thorough conviction and abundant proofs of his propositions. And yet we do not commit ourselves to such an assertion as that "Electricity is life," for Electricity is *not* life, or it could prolong life indefinitely, and its constant action on the system might then be helpful instead of harmful, as it often is; but the modified form of it, as supplied by Odo-Magnetic treatment, can act *with* the life-force so as to control and modify organic derangements. However feeble and low the vitality may be, Odo-Magnetism can give buoyancy and vivacity to the existing life, and vigour to the languid frame, and thus *in many instances* prolong life and make it enjoyable.

The physiological effects of this Magnetic influence are so clearly demonstrated by the mental control one person may have over another in mesmeric phenomena, that no doubt can remain in the mind of any one intelligently informed concerning its beneficial influence as a therapeutic. In animal or human magnetism a subtle fluid is supposed to be transmitted from the magnetiser to the magnetised, like that of the loadstone to the iron which it attracts.

When in health, this subtle element produces the glow of warmth in each organ, far in excess of that which we term the circulation. Its absence in the feet occasions their coldness, even when they are plentifully supplied with blood. No organ can perform its functions aright without a due supply and harmonious distribution of this positive Electric or Magnetic

influence, any more than the body can move without the spirit. There is a nervo-vital force which seems to impel the whole machinery; and when that ceases to act, the body is before us in all its parts, but has no power to think or act. The superior value of Magnetic and Psychological methods of treatment arise from the perfect control which they have over the mental states and the emotional life of the patient, extending their healing virtues into the realm of causation, and touching the spring of the body's vitality and power. For there is a pathology of the mind as well as of the body; and to restore the true harmony of thought and feeling, intellect and sensibility, should be the steady aim of him who would "minister to a mind diseased." It is because this unseen or odic influence of Magnetism acts upon or with the animating principle of our being, that it re-energises the mind, and removes hindrances and encumbrances which are revealed to our consciousness from time to time. Magnetism is, then, pre-eminently an element of mental power, and one which naturally coalesces with all the forces of the (so-called) *physical economy*, to *restore* the natural order and normal condition of our being. If it were merely a palliative, or an excitant, the subjects of its vivifying powers would not be enabled to speak so conclusively respecting its permanent and lasting results, even when the means by which these results have been effected are withdrawn.

Patients who for years have suffered the extreme languor, prostration, and mental depression consequent upon literary and other enervating pursuits, have been speedily enabled to endure an unusual amount of application; the faculties of the mind have become clearer and more certain in their operation, reducing the labour, and making their productions more valuable. Ministers, students, speakers, authors, and, in fact, all those engaged in sedentary and professional occupations, would be benefited by adopting so reliable a means of recuperation, not only in order to remove, but also to prevent the varied nervous symptoms to which literary and studious persons are liable; because they thus gain the very life-inspiring elements of which sedentary and monotonous pursuits deprive the system.

After a careful perusal of the facts stated, we trust the origin of many physical maladies will be more intelligently understood as arising far too often from mental causes. We have an honest conviction that of all known influences, the Magnetic element would prove the most effective stimulus towards restoring the harmony which should exist between the physical

and mental powers; so manifestly does it co-operate with Nature's never-ceasing effort in this direction.

It is generally understood that all reformed methods of healing demonstrate the folly of supposing that any class of ailments can be brought successfully under treatment unless the patient complies with the ordinary laws of health. This fact should be more generally known and inculcated by practitioners. When a patient is free from actual organic disease, and does not counteract the restorative influences of Odo-Magnetic treatment by the excessive use of alcoholic stimulants, or by the baneful employment of narcotics or opiates, he should as surely derive sensible benefit from this remedy as a hungry man should gain nourishment and strength from food. This result may be retarded, or even prevented altogether, if the patient does not economise the help afforded, or if he omits the observance of the known conditions upon which health depends, or continues the daily practice of habits neutralising the action of any remedy, however well it may be adapted to meet his or her case or requirements. In so far as we can ascertain, the failure, when it occurs, is not so much due to a want of power in the remedy, as to some counteracting habits of life, or to symptoms unexplained to the practitioner. These facts are being continually proved.

We might doubt the uniform efficacy of Magnetic applications if the means were of human invention; but it is no draught of man's compounding which can so directly "minister to a mind diseased." Treatment by Magnetism is a natural impartation of new life and vigour, which will effectually supersede the use of tonics and stimulants in chronic affections. If we exercise a thought upon what we are doing when taking stimulating drinks as tonics, we must be aware that the temporary stimulus we feel from them is not strength, as it is succeeded by a corresponding diminution of the strength we possess. The arguments here advanced against stimulants are such as abstainers do not need, and which many non-abstainers will readily endorse. Yet the want experienced by brain-workers and sufferers from brain-fag is not generally understood, nor is any practical remedy suggested. Rest is certainly a wiser course than stimulation, but it seems almost impossible in this age of activity to relax our efforts and still keep abreast with all onward movements. If recuperation of our powers and fitness for work can be obtained while in work, many an anxious heart and aching brow would hail such a

talisman. Is this possible? We think it is as possible to maintain mental vigour while pursuing mental work as to obtain nourishment from food while performing physical labour. To suppose that we gain our fitness for labour only from sleep is a mistaken idea: we derive it from good digestion during the day; and the work of digestion ought to be finished before we retire to rest, as well as all other work; or else how can it be rest? REST is one of the inexplicable phenomena of life. Life, in its truest sense, arises every day out of the full enjoyment of rest, sleep, and consequent repair. But if the work of digestion is not duly performed during the day, rest and sleep will not come to repair the loss and waste of the day: there will be exhaustion of nervous force, physically and mentally. Show us a man with good digestive power, needing no stimulation or narcotisation by tobacco, and we will show you a man who knows what rest, sleep, repose, and refreshment are. But we are digressing. We are writing for the man who is not mentally refreshed for the duties of each day, who is conscious of a want of mental power, of brain force, which food and health conditions should supply, but which the mysterious processes of his being do not enable him to pick and cull as he hurries along the pathway of life. We should, however, scarcely call food a stimulant, as the writer of an article on "Common Sense and Stimulants" recently defined it, or fresh air either; they are sustainers of life. We maintain that we do not want a stimulant any more than our watches are wanted to beat 70, 80, or 100 seconds per minute to do their work properly. That which sustains the exact and harmonious balance of a machine is the desideratum, and in the delicate and complicated machinery of man's organism especially so. Brains that have been stimulated and taxed too much will not long stand the wear and tear. When any organ is in an unusually active condition its temperature rises (until congestion probably sets in). This increased action causes a decrease of vital power at some other portion or portions of the frame, so that the mental stimulus is obtained under a weak circulatory condition, hence the necessity of restoring the equilibrium of nervous energy, by regulating the functional action of all organs, without stimulating the one which is already unequal to the duties imposed upon it. Did we but know the difference between stimulants and tonics we should cease stimulating, and endeavour to tone or tune our "harp of thousand strings" for our life work. To act otherwise is to wear out our powers by flogging and stimulating our declining

energies; living on the capital, instead of the interest, of our stock of vitality.

Notwithstanding our utmost care, "higher civilisation" means higher pressure on brain workers, and therefore greater demand for a sustainer of brain-force. The physical economy does not appear to demand so manifestly a new element of sustenance as the mental powers. Since we must include among brain-workers, the worried and anxious, who, by the utmost exercise of their wits in the struggle of life, scarcely know how to maintain existence, we shall see how large is the number to whom such a sustainer is of primary importance. What, then, is this element of support for the brain? Is it phosphorus, to be obtained from fish? or essence of life, from beef-tea or tonic drinks? These are good in their way; but the brain needs the power to appropriate as well as the body to assimilate, and multitudes have found this appropriating or recuperating element by a natural means of *nerve invigoration.*

We do not argue as theorists or experimentalists, but aim to simplify scientific truths. Such truths argument and discussion cannot alter. In harmony with this natural law of Magnetisation, we maintain that to rest with our feet to the equator and our body "true as a needle to the pole," secures the soundest and most refreshing sleep, by allowing the earth's magnetic currents to pass through the body from head to foot. The observance of such a simple and natural law is calculated to diminish the heat of excited and feverish brains, by inducing increased circulation to the extremities. Thus Magneto-Electric influences affect the causes of our weaknesses, mentally and physically, and may be so applied as to overcome the cause, and eventually eradicate any tendency to their return. This then is acting according to the law of recuperation, and raises the practitioner in Magnetic and Electric treatment higher than a mere experimentalist. Although little understood there is the most intimate and vital relation between our mental state and the Magnetic forces around us. We learnt in our school days that the earth acts as a large magnet, having north and south poles; consequently, like every other magnet, the earth is pervaded with magnetic influence which affects every particle of matter on it and in it, animate and inanimate. We may exclude ourselves from sunlight and pure air by living in a coal mine; but even there we are not exempt from this law of Magnetism. It is not only all about us—in the atmosphere, in the vegetable kingdom, in the animal world—but in us. Still further and still more important is the fact of its being so closely allied to

the vital processes carried on in the human organism. This important connection of Magnetism with the human system has given rise to the well-known statement that "Electricity is Life," perhaps because its mysterious operations are so unlike anything else with which we are familiar except Life; and Life itself is inexplicable. "We are acquainted with the effects of Electricity; but we do not know what Electricity, Magnetism, Light, and Heat are, as regards their absolute entity. Magnetic influence is manifestly a something in which we must believe, because we have abundant evidence of its effects; just as we know Life by its effects—also air, light, and heat, when they become appreciable to our senses. We dare not say that Electricity or Magnetism is Life; but they are so closely allied to it that Magnetism and Life, Electricity and Action, appear to us to be inseparable terms. For Life embodies the elements of power, not necessarily in action, but ready to exercise itself according to the energy demanded by the will, mind and body when in health being fully under its control.

"While one form of Electricity is mistakenly called Life, it may be better described as Magnetism acting under disturbed conditions. A lady in simplifying this to her pupils said, Electricity was Magnetism gone mad. Why should nervously affected persons so speak of their experience of Galvanic Electricity? Because the inexplicable phenomena of life have been lost sight of in experiments, such as those of Galvani on the dead frog, often stimulating the organism to excess in efforts to produce the effect, as it were, without the cause (buoyant life); when all that is wanted to secure perfect health is to induce in the system a normal condition of conscious quiescence, and at the same time consciousness of power ready to be exercised at will, as illustrated by the motive power in a battery or in nature, in the brain or in the system generally."

Therefore, in the impartation and distribution of nervous energy the influence of Magnetism stands pre-eminent. We may, by medicine or Electricity, produce certain physiological effects on organs; but the mental faculties will work unequally, unless the means used have this special affinity for the mental and nervous as well as the physical organism. Odo-Magnetic treatment reaches the utmost recesses of the brain and the deepest nerve centres restoring the balance of healthy action between the mental and physical, without exciting or depressing the one or the other; equalising the distribution of nerve power, and supplying an abiding reservoir of energy without after exhaustion.

TOIL AND REST:

DAY AND NIGHT.

WE desire in these Essays to trace to their first causes the evils that afflict us. Why do one half the human race pine away, or die in infancy, and so many of the living suffer to such an extent that the majority take the suffering as a necessary condition of their existence? It is only because we live unnaturally, artificially, conventionally—not as the God of Nature intended we should live; and the attempt to turn night into day by late hours of retiring is one of the evils of our so-called civilization.

Since the time necessarily devoted to sleep occupies at least one-fourth of our lives, how important it is that the conditions which render it healthful should be properly understood! Sleeplessness or wakefulness is often a prominent symptom in our patients' complainings, and may be as much a symptom of ill-health as want of appetite. Sleeplessness means restlessness, and without due repose there cannot be health.

Scarcely any circumstance of our daily life is foreign to this subject; the toils of life must be daily performed, or the repose of the night will not be duly enjoyed; reciprocally to enjoy and fulfil the duties of the day, we must have healthful and refreshing sleep at night. Industry, action, sensational enjoyment, are as imperative for us during the day, as solitude, quiet, and repose during the night. To turn night into day is simply an impossibility; it is in the attempt to do this that men become ill, suffer, and die. We are all striving in one way or other to remove these results, suffering and death, as far as possible; we naturally shrink from the contemplation of them. Why? Because pain and suffering are unnatural. There are those who affirm that an hour's pain is unnecessary in the longest life, and that death should come to us as gratefully welcomed as sleep. Sleep is a temporary suspension of our bodily powers; death, a means by which we lay down the tabernacle of our spirits and cease to be in the bodily tenement. None will deny that a continued enjoyment of life is the natural order of our being. By "natural order," we mean

life under normal conditions, as it should be, and as the God of Nature intended it to be; *not* as it is.

In what numberless instances do we charge the Giver of "every good and perfect gift" with those imperfections of bodily health and vigour which result from our own want of discretion, or from failure of compliance with the commonest conditions of health! "The ills that flesh is heir to" has become so hackneyed a phrase that, with the prevalence of pains and sufferings, many individuals seem to have arrived at the conclusion that their whole organism, or great part of it, was constructed with a view to produce pain, instead of its being a machine harmoniously working in all its details to produce health.

As a result of apathy and ignorance, many diseases prevail by which children are left fatherless, and wives are made widows. But this sad fact cannot dim the brightness of the glorious truth, that there is provision in the human structure, under reasonably favourable circumstances, for securing the preservation of health. A celebrated authority has demonstrated that, basing his calculations on the age of animals, which is five times the period required for attaining their maturity, man should reach his *hundredth* year!

The most important and mysterious functions of the physical economy lie in the wonderful nervous system—the delicate compound of oxygen, phosphorus, and fat, which alternately expands and contracts. During sleep at night it is a coagulated or contracted mass. During the working hours it is in an expanded and almost liquid condition. In its expansion it absorbs more readily the nourishing particles from the blood-vessels connected with its tubes; and during contraction it throws off the dead and effete particles which have accumulated; and is purified during sleep and rest, as certainly as the blood is purified by being brought into contact with the air in the lungs Nerve matter is found to be perfectly contracted only during sleep, and especially at night, so that after natural and refreshing sleep there is the delightful sense of freshness and thorough invigoration. The feeling of elasticity, of perfect command of all the physical faculties, is too complete and delightful to be misunderstood. The nerves, having discharged the useless particles which cumbered them, now expand to absorb fresh nutriment from the nourishing blood. They have cast off dead and useless matter, and are refreshed and vigorous. Sleep and rest have accomplished their work.

The object of this expansion should be clearly understood,

and not less so the time at which it occurs. These periods of change in the nerve matter follow the presence and absence of the sun, but are not coincident with them. The expansion is estimated to commence about four in the morning; a slight decline takes place about mid-day, followed by a re-expansion, which continues until about six p.m., when the long ebb commences which goes on through the night.

These changes may be due to the presence or absence of the sun's light, or to the ebb and flow of the electric or magnetic currents. But as light and heat are so intimately connected with electric and magnetic influences, the observance of either law would involve little difference in our habits of living, the fluctuations of the electro-magnetic currents nearly corresponding in time with the alternations of night and day. These alternations, like a throb of Divinity, operate through all nature, and influence the vital processes going on in our own bodies. When the season for repose has arrived, the nerve force becomes negative, and begins to contract; it must then be left to shrink and discharge everything dead and effete: those habits which excite expansion of nerve matter must be avoided, and the season of rest loyally observed. Heavy dinners, or indeed any full meal taken late in the afternoon, will force the digestive organs to hard work, and will excite free latent electricity, which will keep the nerve matter unduly expanded, however strictly the proper hour of retiring has been observed. Undue muscular action or mental excitement during the later hours of the day will produce the same results. We must respect these laws, as well as those of the seasons and other influences, or suffer the inevitable penalty.

If we rise at five o'clock in the morning, and have a wholesome, comfortable early breakfast, the substantial dinner about mid-day, and some light nourishment from five to six o'clock in the afternoon, the digestive organs will have fully accomplished their work at an early hour, and we shall be prepared for the thorough contraction and rest of the nervous system during sleep at night. On these points we shall particularise further on.

Pride, morbid ambition, and all secondary considerations, must be laid on the altar of Truth and Reason, and consumed like the dross which they really are. A change of our mode of life and labour may necessitate severe retrenchments and an almost painful simplicity in habits of living; but if we are intelligent, persevering, and courageous, this season of denial will

be comparatively brief, and then the glory and fruition of the reward will cause the very memory of past privation to perish in oblivion. Is this too much to say in enforcing the claims of health, with its accompanying blessings, on the attention of a creature formed in God's own likeness and image?

It is not sufficiently recognised that the care of the wonderful physical system with which man is endowed, is a stewardship, and by the observance of a few simple laws, he may preserve his faculties and physical powers in the condition most conducive to the enjoyment of life.

But what is the consequence of the contrary practice? Let us see for exemple, the evils accompanying late hours? To ward off sleep by such engagements as would at other times of the day be healthful would be simply fighting against nature; but the habits practised at these late hours are generally such as are in the highest degree inimical to health. Not only is the brain excited when it should be quiescent, but the lungs are inhaling a baneful atmosphere. Not only is it a fact that nearly all places of amusement are insufficiently ventilated, but very few even of the places of public worship are constructed on hygienic principles. But what of the multitudes who are found in questonable places of amusement when they should be at rest mentally and physically? The enervating influence of their associations creates an abnormal and unhealthy craving for exciting stimulants, in the use of which follow intemperance, debauchery, and ruin; hence come the dissipated habits of our young man, and hence also arises much of the unfitness of our girls for the duties of life and the trials of maternity that await them.

Take a more homely and universal illustration. Who does not believe in the advantage of possessing a cool head and warm feet, which means the full force of the brain-power distributed throughout the whole organism by free and healthy circulation? Now we ask, does not the excessive wear and tear and worry of life tend to the opposite result by over-excitation of the brain? Is this fevered brain cooled by spending the after-portion of each day in a room overheated by gas, in which the temperature is cool below and heated above, the lower part ventilated by doors, windows, and fire places—not to mention the cracks in the floors—but with no cracks in the ceiling, or way of escape for the heated air, rendered impure by the gas which has been burning four, six, or eight hours? Is this a rare specimen of

drawing-room life, or of the evils resulting from late hours at home? But, to crown all this, if the law of magnetic polarity is ignored through the night, and the sleep-inducing magnetic currents of the earth are allowed to act transversely, exciting instead of cooling and contracting the brain and cerebro-spinal neves, producing wakefulness and restlessness instead of inducing quietness and sleep, who can wonder that the *man* or *woman* rises unrefreshed and unfitted for the duties of the following day?

Gold cannot buy physical health. It is the peerless jewel of which no one, however mighty, can possess himself without paying the price. The birthright of every human being, yet it still remains the grand luxury which few possess and enjoy. And what is the price that must be paid for health? Not a splendid fee added to the coffers of a successful and famous physician, but a simple, strict obedience to those laws under which we come into existence, and which encompass us during the period of life. Such native force as is condusive to health, yields only to the laws of decay, when, from excess of years, the old man's functions become enfeebled, and the vital powers are deprived of their natural force. Instead of physical health being the object of universal desire, and calling forth our first and most vigorous efforts, it receives comparatively the barest recognition. An apathetic ignorance, like a leaden cloud, has settled on the public mind, and many of our physicians indulge in pernicious habits with as much disregard of the laws of health as the idiot that occupies a cot in their hospitals. In short, where will you find, in the whole realms of church, science, state, or general society, one half-dozen persons who intelligently and loyally observe the simplest laws of health? Looking around we behold the blind and reckless conduct of the multitude, until the crime of suicide is almost canonised. We see the chief necessities of a healthy and vigorous life regarded with a contemptuous apathy that might well disgrace a heathen. We see men or women in the early prime of life, and with splendid endowments of mind and physique, declare that even a partial and brief attention to physiology is quite distasteful to them, and a matter which they resign entirely to the "faculty," who are paid to attend to it. Meanwhile, their own suicidal habits, and the contemplation of others slowly perishing, are matters which may be endured. The process of dying is quite inoffensive to their sensibilities—only the consummation of death repels and disgusts!

We see gifted gentlemen indulging in habits of continued mental excitement, electrifying the world with their tender and brilliant humour, while, as it were, they pull down over their own devoted heads the black cap of death in the very face of the throng who hang delightedly on their lips. Nevertheless, violators of the laws of health should be regarded as enemies of society. Their pernicious example affects the rising generation, and causes suffering to their fellows. The State should enforce restriction on their doings for the protection of the weak.

To show the importance of this subject and to enforce its claims upon our attention, take the following case:—

For a young person, whose weakness it was feared would become chronic, after suffering long and seriously, the sole prescription insisted on by the family physician was exact hours of rising, retiring, eating, and active industry. The physician refused to treat the case if his directions were not rigidly followed, and would give no medicine of any sort, except occasionally, as acute symptoms developed. The rapid restoration of the patient was remarkable. The physician candidly admitted that he could not explain how the habits he so strictly insisted on could increase vitality, and enable the system to throw off such an amount of disease, but he had seen this accomplished in such a number of testing cases that his faith in its efficacy was confirmed.

We quote also the following from a very carefully-written work on this subject, in which the writer says:—"I have known a number of remarkable recoveries by the sole observance of correct habits of living. In one case the patient was not only a chronic invalid, but had been for some time so reduced as to be almost incapable of the slightest bodily movements, and yet after a few months' attention to these simple rules there was such a great increase of vitality, and such a wonderful reduction in the force of the disease, that the patient was able to perform the ordinary duties of life."

We have hitherto endeavoured to show the existence of a natural law which affects our organism in relation to toil and rest. We will proceed to prove the ground on which we base our belief that magnetic influences control the changes which should take place in our nervous system when healthy sleep is enjoyed. Let us now examine the law itself, and the means by which such beneficial results are produced.

Sound and refreshing sleep is a condition linked with all the sources of corporeal strength and vigour of mind, and closely related to all questions of health and disease. Natural sleep comes by the operation of an attractive force analogous to the attraction of *gravitation;* and wakefulness results from a repulsive force, analogous to the *centrifugal* agency. In sleep the *centripetal* force of attraction prevails; in wakefulness the *centrifugal* force operates.

All sleep is magnetic; that is, Magnetic law operates whether we sleep by night or by day. Nerve matter must be contracted during *healthy sleep.* Currents of air proceeding from head to feet have a tendency to produce this contraction. A sheet of pasteboard, or a large fan, throwing upward currents of air, will soon cause restlessness, and wake a person from a healthy sleep. It will do the same in a deeper magnetic sleep. It will not succeed in waking a person from the sleep of apoplexy, as in this condition the sleep results from a pressure of various veins on the brain, which is an external cause. In health, sleep is regulated by a healthy magnetic contraction of the brain. Mesmeric or magnetic sleep will produce this condition, as it results from inward attraction ; but in "*coma*" or *cataphora* (a term used by Galen and Hippocrates, to signify a vitiated state of brain), the sleep is not healthy ; take as instances the "*coma*" of drunkenness and the torpor of opium; the incomplete drowsy sleep accruing from those insufficient doses of ether or chloroform, which fall short of their intended effect; the state short of dead drunkenness ; or that "*coma*" which is generally understood to be a profound and morbid sleep, short of complete apoplexy. The difference between the deadening stupor produced by narcotics and the healthy refreshing sleep induced by magnetism is, that the former is compulsive, acting on the loaded veins of the brain, producing external pressure and insensibility ; the latter is attractive, acting naturally, and gradually drawing the life forces inwards to rest, producing the tonic or wholesome absence of consciousness.

We see, then, how unconsciousness may be induced by widely different means, an abnormal or a normal condition. The more perfectly and naturally the brain collapses, the more readily will the eyes close, the ears refuse attention, and the senses of feeling, taste, and smell become for the time suspended, while the limbs relax with semiflexion of the voluntary muscles, followed by deep and free respiration.

As the individual is awakened from natural sleep these senses return in the same order, the sense of feeling first; then an ability to give attention—to hear; and lastly, the slumberer is induced to rub the eyes to wakefulness: but in the somnambulistic or magnetic sleep, the "*coma*" or torpor of drunkenness, ether, or chloroform, this order of things is not apparent. The brain may be aroused momentarily to consciousness, but the extremities remain void of feeling, and the limbs are firmly set, and every muscle rigid.

We will now notice more particularly how the brain is affected in sleep and wakefulness.

It has been observed that the brain occupies much less space when the patient is asleep than when awake, and that it remains motionless, except the patient dreams, when it moves according to the vividness of the dream. When awake, the brain occupies the entire cavity of the cranium, and as the energies of the person are more or less excited, the brain becomes correspondingly expanded.

We have a case on record of a girl whose skull was destroyed by *caries*, laying open the brain, which swelled up when she was awake, and sank in when she was asleep. "The sinking was deepest when the sleep was sound; but when lively dreams disturbed her the swelling of the brain was considerably visible."

In sleep the "*vis medicatrix naturæ*" operates most efficiently, enabling the patient to obtain the victory over an existing illness, the constant efforts of nature being undisturbed and free, while the intellectual faculties are quiescent. Sleep restores harmony in our organism. Whenever sleep refuses its beneficial power in disease recovery is more than doubtful.

Healthy magnetic sleep operates in a still higher degree, and may last several days, if induced for the cure of any chronic disease. A consumptive young lady, when in a state of clairvoyance, ordered the medical man to send her to sleep for nine days, during which time her lungs would be cured by perfect rest. This was done, and she awoke restored to health. In sound sleep there is a perfect inactivity of the cerebral system, and our physical powers neither occupy nor waste any vitality, but it is entirely concentrated on our involuntary functional powers. The brain receives during sleep the necessary rest and nutrition which it cannot acquire whilst we are awake. Invigoration of our intellectual capacities is the natural result of sleep. Individuals with large and healthy brains want less

sleep than those with small brains. Men can do with much less sleep than women.

A serious question arises out of this view of healthy sleep, namely, What are the apparent causes of wakefulness and dreams? Sleep should be the rest of the brain, whilst dreams are in a certain degree its activity. This may appear paradoxical, yet in a dreaming condition rest is only partial and limited. Under any circumstances in which the brain acts and there is partial consciousness there can only be partial rest. Sleep may aid us to forget our troubles in a greater or less degree, but forgetfulness alone does not include rest and repose for all the functions of life. Whether only certain particles of our brain are working when we dream, or whether its faculties of perception are differently affected from within, and how far these influences work differently when we are awake, is only hypothetically known. There is scarcely any intellectual power which is not active in dreams; though the whole tenor and the whole course of our dreams often prove an extraordinary defect in our reasoning faculty, as well as a total absence of memory. It cannot be doubted that the slight impressions of some events of the day on our inner organization influencing the brain, and to a certain extent reproduced, are the cause of dreams. When asleep, outward influences cease; the activity of thought slackens in our brain; all perceptions of the outward world die away; and then we begin to feel, in an indirect manner, any impressions of our organic life, influencing the sympathetic nerves. We become sensible of every modification in the circulation of our blood, and unconsciously the symptoms affect the vessels of our brain when asleep, just as a candle becomes more and more visible in the growing twilight, until it lights up the dark apartment. Impressions from within—much too weak to act on the brain when awake—may produce, when asleep, a gentle excitement of its perceptive faculties. The productions of our imagination are then just the same as those which are the sequence of our outward senses, though there is no similarity between the causes from which they originate. This state of dreaming may be compared to that of a partially deaf person, who hearing some words combines them in a wrong phrase, conveying a totally false construction; or of a madman, who by an accidentally whispered word is suddenly reminded of his fixed idea, and begins to rave.

This shows us only the first cause of dreams, and how and by what means they may be produced. *The source of their*

objects and the mode of forming combinations, as also the physiological working of our brain, so indirectly acted upon by the sympathetic ganglia whilst we are dreaming, are mysteries.

One fact is reliable, that there is a force within us by means of which we can fill space with forms—we can hear and understand sounds and voices—can see, smell, and taste, without any outward influences on our senses ; for in dreams our senses are closed to the outward world, and all the objects appear to be creations of our inner organism.

We have, I trust, clearly seen that an excited or abnormal condition of the sympathetic nervous system may be the cause of dreams, which are highly prejudicial to health, because it is evident that some parts of the intellectual faculties are not at rest, and, as a result, nerve matter cannot be duly invigorated. In wakefulness and in dreams, according to their vividness, nerve matter is expanded when it should be contracted. We have tried to show that we may excite the organ of dreams (the sympathetic ganglia) by taking hearty meals late in the day, or may suffer in other respects from this cause, as well as from all attempts to turn night into day.

We will now try to ascertain some of the perceptible causes of wakefulness.

Dyspepsia is a common cause. The brain and stomach are in intimate connection with one another through the medium of the sympathetic system of nerves : when any undue irritation is set up in either of these organs it is transmitted from one to the other. Any disturbance in the stomach, such as may result from overloading, or from indigestible food, causes irritation, which is reflected thence to the brain, stimulating the vessels. Anything which excites the cerebral circulation is antagonistic to healthy repose. This, then, is the reason why the taking of heavy suppers late at night produces that state of unrest, or, still worse, that oppressive, anxious, laboured, and unnatural sleep called nightmare, which most of us have experienced.

Everyone now believes that digestion is performed in its integrity during the day ; the reflex action of an overloaded stomach on the brain at night may be just that desirable stimulus which is legitimate during the day, but which acts as an excitant when the brain should be soothed to rest at night. Work and nutrition for body and mind by day, rest and refreshment, both physical and mental, by night : these processes should be as far as possible carried on simultaneously. Such

harmony of the system constitutes health. The state of rest called natural sleep is not, therefore, so much one of repair as a state in which chemical and vital changes are produced and the worn-out materials eliminated from the system generally, both in the brain and cerebro-spinal system.

Be it remembered, then, that the rest of *all* the physiological functions is desirable during sleep, and that the digestive powers ought no more to be taxed when sleep is sought than the mental powers. The stomach is then as unprepared for its duties as the legs are to walk another mile or two, or the brain to work another hour or two; but if this excessive excitement is allowed it will cause sleeplessness by unduly increasing the activity of the brain; so loss of sleep will be productive of mental and physical exhaustion. By an inevitable reaction there will be a feeling of intense weariness, especially in the morning, when we should be refreshed. Excessive study or prolonged night-watching entails alike exhaustion on the nervous system.

Prolonged physical exercise, as well as undue mental exertion, is often followed by loss of sleep. Wakefulness is also a symptom of the convalescent stage of a long illness. And in all cases of debility, occasioned by loss of blood, prolonged lactation, anæmia, diarrhœa, and other losses of animal fluids, sleep is likely to desert us.

The general good health which many persons possess enables them to fill their daily duties with pleasure, and to obtain during sleep a refreshment which fits them for each returning day. Their vigour of mind is restored, and they are able to concentrate its powers with pleasure on the business in hand. But how many are there who from excitement, worry, and excessive strain on the nervous system by day, become mentally unfitted for healthy sleep! It will be disturbed by starts, the confusion or worry of the day repeating itself. There are not a few living in a state of excitement, who, but for the necessary social interchanges and unavoidable diversions of mind, would ultimately become insane. Is it, then, at all strange that healthy sleep is next to impossible when such disorderly and disquieted minds attempt to close in upon themselves? The restlessness which they describe is a want of nerve tension—a power by which the supreme centres control the sympathetic. The absence of this power is observable when the patient lies awake, unconscious of the cause. The weariness or sleepiness of one class of nerves does not communicate itself to the other at the command of the will. The sympathetic nervous system

may not only result in soothing influence transmitted from the brain, but may become more excited when only partially under control. Hence many persons experience sensations when attempting to sleep to which they are comparative strangers in their waking moments.

While the sufferer knows by experience the result of this insubordination, the physiologist, who can understand cause and effect, knows that suffering is inevitable while this unbalanced condition of the nervous system remains. The tension or control of the cerebro-spinal system upon the sympathetic has relaxed, and some extraneous aid must come to the rescue.

Dr. J. Mortimer Granville, in his work on "Sleep and Sleeplessness," says that "this disorderly condition, with its consequences, is not to be compassed by medicines; and further, that the sole legitimate purpose of the physician is not to promulgate inadequate and impracticable notions upon the treatment of ailments among those who are unarmed with a knowledge of their own organism, but to preach a gospel of health.

"No known medicine is capable of producing natural sleep; and there is no true sleep which is not natural, although other states may more or less closely resemble it.

"Healthy sleep differs very widely, as we have seen, from the narcotism produced by drugs, as in the administration of chloroform and certain anæsthetics used for medical purposes, or by chloral, and other sleep-producing drugs. The occasions which justify the use of these are very rare; the state they produce is not sleep, but a counterfeit of it.

"When a man says 'I want a quiet night; I will take a sleeping draught,' he speaks in parables. To express the fact plainly, he should say, 'I want a quiet night; I cannot obtain it by going to sleep;' or, 'I am afraid to trust to the chances of natural rest, so I will poison myself a little, just enough to make me unconscious, or slightly paralyse my nerve centres—not enough to kill.' If this true state of the case be kept clearly before the mind, the reckless use of drugs would be exceedingly limited."

How numerous is the class of persons who confess they do not awake refreshed and invigorated, proving that something has impared or even destroyed the quality and effect of natural sleep! Tested by this rule, healthy, refreshing repose is the exception. It is wrong to presume that when sleep is sought as a relief from worry of mind, or pain of body, that these conditions necessarily and totally cease to affect the sleeper.

Sleep should resemble the life in the seed, or the perfect inactivity of hybernating animals. Unless all the organs are *at rest,* sleep is inadequately performed; it should produce a state of mental as well as physical repose. How can we call that refreshment or invigoration from which the sleeper awakes as though glad to be relieved from some scene of horror, and thankful that he is not the subject of his objective and distressing dreams? The causes of unrest command our careful consideration. Natural sleep is a simple process, and must be induced by natural means.

Our civilization has borne us far beyond the natural landmarks maintained by our forefathers; yet even in this artificial state of society there is one unfailing chart and compass by which we may steer safely into the haven of rest and repose. The points to be duly observed in this chart are such as would mitigate the worst forms of sleeplessness and unrest; Nature and Art combine to confirm the magnetic law as being, of all known means, the best calculated to induce proper tension or contraction of the nervous system and to secure complete exemption from all complaints of this class.

All natural processes are more effective than any artificial means of man's contriving. We have noticed some—and admitted that there are many—imperceptible causes of mental and physical unrest; and we think it is not beyond our power to conceive the possibility that a remedy of like undefinable and impalpable character may possess a power to cope effectually with these unseen causes; such gentle and invigorating influences—silent and beneficent—continually surround us. Where diseases have been induced by an abnormal condition of the nerves, no medical compound or agent—together or separate—can so potentially affect the restorative powers towards an equilibrium, or harmony of the physical economy, as the unseen and imperceptible influence of the Odo-Magnetic force. It supplies the surest, simplest, and most effective method of preparing the nervous system for refreshment at night.

It will, then, be necessary, first, as we have seen, to conform to those rules of life whereby good may come unto us. Having in Magnetism one of the most subtle energies known, acting upon the involuntary organs just as it acts through all nature (whether we are conscious of the act or not), we believe it is calculated to control the imperceptible causes of our unrest: it affords a direct means of soothing the excitability of the

brain, and so allows nerve matter to contract and repair by sleep the mischief already done, as also to correct the tendency to derangements of the nervous system.

There are many persons (especially women) whose habits produce a torpid condition of nerve matter, for whom Magnetic applications are doubtless the simplest and most efficacious mode of relief, because Magnetic influence affords a natural, and not an artificial, means of recuperation.

It is a mistaken idea to suppose that the energising influence of Magnetism draws unduly upon the vital forces of the system, or will cause a corresponding reaction or inaction by-and-by. It operates only by natural law, restoring, as far as possible, such buoyant energy as is in every sense characteristic of the term *health;* consequently there can be no wasting, depression, or decline of nervous power from this cause. As the functions of the whole economy are restored, both mentally and physically, and the healthy and harmonious action of all the organs re-established, the condition of the organism is more likely to be lasting and permanent than when the wear and tear of the system is going on under deranged conditions. If an asthmatic patient can escape the terrors of a foggy winter by living in a more genial atmosphere, he does the like thing in shielding himself by such natural conditions as the constant presence of this Odo-Magnetic atmosphere supplies. The patient is more than protected by Magnetism, he becomes invigorated with a repellant and heightened resisting power under all trying external influences.

The bracing effect of a clear frosty air, as compared with a negative and damp atmosphere, induces a healthy condition of the system, under which we feel better and work better than we should on a damp and foggy November day; but we do not consider that we are prodigally using our vitality because we are enabled by natural means thus to exert ourselves. These conditions of climate are as truly outside influences as the influence of Magneto-Electricity; but the latter supplies one of the most natural, penetrating, and permeating influences known—aiding the invalid to recover a normal state of health. By it a patient may be surrounded by an energising influence like the free Electricity of the Swiss mountain air, and may obtain without leaving home the re-animation or re-creation for which many toil and travel at so great an expense,

MAGNETISM AND ELECTRICITY:

THEIR CURATIVE PROPERTIES EXPLAINED.

"THE marvels of one age become the experiences of the next. The insatiable curiosity of man first drags to light the tremendous and wondrous powers of nature, and his highly-refined necessities then appropriate them to his purposes. Where the giddy whirl of invention and discovery will ultimately lead it is impossible to conjecture!—what phase our planet is to present when it shall have been a little longer under their influence cannot be conceived. Fire and water—Electricity and steam! What bewildering ideas are ever connected with their mighty names! We involuntarily confess that the science of ELECTRICITY is for the future—that steam is in its infancy,—we know nothing of them; yet how gigantic are the swaddling-clothes of these infant giants! . . . Every day, however, is extending our knowledge of them and opening up startling revelations of their characters and tendencies."—*Blackwood's Magazine.*

Of all the subtle forces in nature there are none so potent for good and so radically energising in effect as the MAGNETIC and ELECTRIC influences around us. Science and art have utilised these forces for the welfare of man, not only in their scientific, but especially in their therapeutic application. Their close and vital relation to the healthy enjoyment of life is now generally admitted, and in all civilised communities Electricity is a recognised agent in the art of healing. Innumerable well-attested instances of remarkable cures, unattainable by other means, have been recorded. The fact is generally known and recognised by the medical profession; but the results are so varied in character that the best attempts to systematise a method of treatment by Electricity have hitherto failed. While its curative powers have not been questioned, the method by which it should be applied has been but imperfectly understood.

It was originally thought necessary to ascertain how strong a current of Electricity the patient could endure, instead of testing

how mild a current would be sufficient to cure. The first authorities on this subject are now of opinion that the milder the Galvanic or Electric current the better for the patient; and this is confirmed in the experience of the most recent practitioners, and is, we believe, the most logical conclusion, for the more nearly we approach to the natural order of things in medicine as well as in our modes of life, the more speedy and effectual the remedy will be.

The most startling scientific discoveries of the age are those based on magnetic principles. The ELECTRIC LIGHT, as well as the TELEGRAPH, the MICROPHONE, and the TELEPHONE, would be *non est* but for the knowledge and application of the Magnetic element in their production; and yet how few credit Magnetism as the agent in these marvellous scientific successes, or in its adaptation to the cure of disease, although the efficacy of Magnetism as a healer has produced results quite as startling as any that have attended its scientific uses. It is strange that we should so generally fail to see the universal connection existing between the simplest every-day phenomena of nature and our physical wellbeing! Magnetism is universally prevalent in air, earth, and water, and doubtless pervades the entire universe of space beyond our atmosphere, being as constantly in force as the air we breathe. It is manifested everywhere, in the very smallest crystallisation, or in the pearly dewdrop; for all bodies try to form themselves according to this law: and thus Magnetism, while forming a universal bond, allows also the formation of lesser bodies, becoming the vital principle of union in the whole, as well as in every particular atom. Magnetic influence is always operating in and around us, but is only manifested to our physiological appreciation when in the disturbed or excited condition called Electricity. Electricity, as far as we know, is only produced by the clashing of other forces and substances, and its power is lost the moment the action ceases which gave it birth. Nature's movements would point to Magnetism as the primary force, Electricity as a result or product of a disturbed condition of the Magnetic equilibrium.

Heathen philosophers held that the peculiar force of the magnet was a spiritual force; but the double force, positive and negative, perplexed them, unless they admitted the existence of a good and an evil spirit as the cause. With all our boasted scientific knowledge, we have yet depths of truth connected with the simplest facts of Magnetism to explore, as the constant development of new phenomena abundantly

proves. Every schoolboy knows that the magnet possesses a subtle property, but what that property is, or what it can do, or the wondrous part it plays in the economy of nature, our philosophers have yet to expound.

As we have said, the recent marvels of Electricity are in reality the marvels of Magnetism. The Electric Light is Magnetic influence converted into Electricity, which exists mainly as a phenomenon in a concentrated and agitated state, not a natural influence, like its parent Magnetism. The collected influence of Magnetism gives the Electric Light at an almost infinitesimal cost; but to collect and convert this influence into Electricity a considerable amount of machinery is required. There is always an opposing force or condition in the atmosphere to overcome before we are able to obtain Electrical results, because, while Magnetism is the primary and universal force, Electricity, whether in Nature or scientifically induced, is a disturbed Magnetic condition, with varying velocity according to the energy of the disturbance. This fact has been satisfactorily proved. The pathological, physiological, and philosophical *rationale* of Curative Magnetism lies in the fact that the human organism is able to manufacture or evolve all that is necessary to produce energetic or Electric action when placed in contact with the latent force of Magnetism, without in any way exciting the system.

The mysterious working of these unseen forces has given rise to a fallacious conclusion—that "Electricity is Life:" the phenomena of life, under electrical excitement, having been mistaken for the vital principle itself. It is perfectly certain that this wondrous power, Electricity, uncontrolled, is the most swift and certain mode of producing the opposite—Death. It is an erroneous idea to suppose that Electricity, however skilfully applied, is necessarily a promoter of life, any more than that the use of medicine is a necessary condition of health, which we know it is not. Therefore it would be as consistently true to say—"Medicine is Life," as that "Electricity is Life," for both are alien to the health of any one, and act only upon deranged symptoms. Medical Electricity is Electricity *medically employed.* An abnormal state of the system is remedied by Electricity used as a medicine; but the even flow of a buoyant, healthy condition can only be established by *natural,* and not spasmodic, treatment. Only the most modified form of Electricity should be used medicinally, because this subtle force is necessarily spasmodic in its action.

It is an error to suppose that a remedy must be something producing a tangible effect; for if it be desirable to render a patient insensible to a surgical operation, how much more should the operation of a medicine be divested of unpleasantness and act agreeably, as the beneficent forces of Nature do, silently and unperceived? We become conscious of their influence by their energising effect, not by the unpleasantness they occasion.

Unskilfully used Electricity may do immense harm; while powerful currents have caused death instantly. We quote an instance in proof of this, and then ask the scientist if he is right in proclaiming broadly, "Electricity is Life"?*

Electricity is *not* "Life," in the sense of being at all identical with those functions and manifestations of life which are included in the term. Nor is Magnetism, or the blood, or the nervous system the Life, in the direct sense of the term; but they are as necessary conditions of human life as air, light, and warmth are of vegetable life. If we admit that Life is a combination of many qualities in an individual existence, and that these qualities or physiological processes are the effects of life, and not the vital principle itself, it will be enough for our purpose to say that man is an intelligent being, using organs. The important inquiry is, What is the power by which he exercises those organs?

But if Electricity is not "Life," what is it, and how generated? We say, it is disturbed Magnetism, moving with different velocities, according to the energy of the disturbance. Properly speaking, Electricity is the result of a displacement of molecules —a displacement of that influence which pervades everything, as a cohesive or combining force, which we call Magnetism, a force or law as universally operative as Newton's law of gravitation.

If we take the common fact of combustion as an illustration, we find that from a piece of coal thrown on the fire different

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* "On Board the 'Livadia' at Sea.—On Saturday evening a lamp was being hoisted in the stoke-hole, and a stoker was asked to support it temporarily. The Electro-dynamic machine was at work, and the current was complete. The man unfortunately placed his hands in such a position as to divert the current from the candle and pass it through his body. He was struck dead in an instant. No medical skill could revive him; and in a couple of hours the entire crew that could be spared from actual work on the ship, with the admiral and officers, were chanting the service for the dead. It was designed originally to carry his body to Brest for burial;

gases will be immediately disengaged, from which a glow of heat is thrown out. Thus heat, light, and mechanical force, or Electricity, are produced, or rather set free, by the destruction of the coal.

Precisely the same process occurs in the production of *Electric* light, properly so called: it results from a destruction of metal by the expenditure of force. The modern and more effective light termed "Electric" owes its collected existence to the fact that it is produced, as we have said, by Magnetic influence, disbanded by the aid of powerful machinery. There are various ways of producing Electrical action, the most common and well known being the Galvanic pair. Nearly all methods correspond with this arrangement on these main points—

METAL TO BE CONSUMED: ACID TO CONSUME IT: WIRES TO CONDUCT THE FORCE EVOLVED.

If we place a zinc plate in acid, destruction at once commences, its molecules are pulled apart and gas is evolved; a force is thus unbound—that which held the atoms together. To collect this force and convey it, we have in close proximity to the zinc plate one of carbon, or some dissimilar metal, which condenses and discharges it along the wires, and by placing the body in contact with this force we feel and understand its powers. The *modus operandi* of all methods corresponds in this particular, namely, to convert the latent undisturbed force into an active one at the expense of the material employed or consumed. This is Galvanic Electricity. But we have in Magnetism, as in Electrical manifestations, a similar negative and positive force—polarity or influence, of a natural and intangible character, which nevertheless gives direct lines of force through any intervening body, while every particle of matter in the body is as certainly penetrated by its influence as are our dwelling apartments by light and air.

Now this Galvanic form of Electricity, as distinguished from the Magnetic, is mistakenly called "Life," perhaps, because its

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but it was found on Sunday that the tissues of his frame had been so rent and blackened that a burial at sea was resolved on. The steamer was brought near to shore at about 10 o'clock on Sunday morning for the funeral service, and the occasion will not readily be forgotten by those who took part in it. Afterwards the body was borne by the admiral and the officers upstairs to the side of the ship, and cast into the sea on the instant that the cannon boomed across to Brest."—*From* THE TIMES, *Thursday, October* 21, 1880.

mysterious operations are so unlike anything else with which we are familiar, except life; but life is itself inexplicable. We are acquainted with the effects of Electricity, but we do not know what Electricity, Magnetism, light, and heat are, as regards their absolute entity. Magnetic influence is manifestly a something in which we must believe, because we have abundant evidence of its effects, just as we know "Life" by its effects; also air, light, and heat, when they become appreciable to our senses. We dare not say that Electricity or Magnetism is "Life," but they are so closely allied to it that Life and Magnetism, Electricity and Action, appear to us to be inseparable terms. So Life embodies the elements of power, not necessarily in action, but ready to exercise itself according to the energy demanded—the powers of mind and body when in health being fully under the control of the will—"a sound mind in a sound body."

While one form of Electricity is mistakenly called Life, we have said it may be better described as Magnetism acting under disturbed conditions. A lady in simplifying this to her pupils said Electricity was Magnetism gone mad. Why should nervously affected persons so speak of their experience of it? Because the inexplicable phenomena of life have been lost sight of in experiments, such as those of Galvani on the dead frog, often stimulating the organism to excess, in efforts to produce the effect, as it were, without the cause (buoyant life), when all that is wanted to secure perfect health is to induce in the system a normal condition of conscious quiescence, and, at the same time, a consciousness of power ready to be exercised at will, as illustrated by the motive-power in a battery, or in nature, in the brain, or in the system generally. These attempts have failed to produce any deep and well founded conviction of the curative value of Electricity. It has signally failed to establish any systematised method of action.

Our ablest thinkers in the scientific world have long since ranked Magnetism with the positive sciences; for it is demonstrable that every living thing—nay, every naturally-formed thing on earth—has its specially polarized sphere; and that magnetic force applied externally finds a corresponding element or condition for its harmonising operation in the organism of man.

Although Electricity is known to produce certain more or less ascertained physiological effects, there are some vital points of distinction between Galvanic Electricity and Magnetic

Electricity, which it is important that the reader should comprehend, and which we here place in contrast :—

GALVANISM.	MAGNETISM.
(1.) GALVANIC ELECTRICITY is evolved by the decomposition of metallic substances, and requires the aid of corrosive acids.	(1.) MAGNETISM is generated without the aid of acids, and may more properly be said to be a *quality* of the substance discharging it than to be evolved from it.
(2.) GALVANIC APPLIANCES become weakened by each application from the action of a destructive acid, their actual substance being chemically decomposed.	(2.) MAGNETIC APPLIANCES retain their Magnetic and Curative powers for an indefinite period, and have been found as efficacious years after manufacture as on the first day.
(3.) GALVANISM often acts violently and unpleasantly on the nerves of the human system.	(3.) MAGNETISM acts directly, though imperceptibly, on the *blood*, affecting the secretory glands and surfaces, and thus, through the blood, "which is the life," vitalising the whole system.
(4.) GALVANIC APPARATUS, by their chemical action on the nervous and epidermic tissues, often induce a soreness, which by persistent application develops into ulcers of the most intractable kind.	(4.) MAGNETIC APPLIANCES cannot possibly exercise an injurious influence on the tissues, for they act naturally, promoting by electric action the circulatory and secretory processes of the blood.
(5.) GALVANIC APPARATUS need constant cleansing, to preserve their substance and remedial powers.	(5.) MAGNETIC APPLIANCES require no such attention, and are simply applied like an ordinary article of clothing.
(6.) GALVANISM demands actual contact with the person, the intervention of any non-conducting substance, as a fold of silk, or paper, or any portion of air, neutralising its action, as is proved by the necessity of holding the handle of an induction coil to receive the shock.	(6.) MAGNETISM requires no conductors, as it operates continuously through the outer tissues of the body upon those which are within, and penetrates the hardest or the softest substance or any article of clothing with equal facility.

Used medicinally, Galvanic Electricity is often of a painfully irritating character, because it must come into direct contact

with the body, requiring the nerves as a conducting medium. It is generally troublesome in application, uncertain in its effects, and soon exhausted, requiring renewal.

MAGNETISM is the primary force affecting all nature, and controlling all the elements and properties of nature. It can only be known by what it does, not by what it is. We cannot by analysis discover its constituents, or mark any solitary element in the production of a Magnetic current: like all the beneficent impulses of the universe, and of the human mind, it is invisible, immeasurable, illimitable. We are acquainted with the media of its communication, and the qualities and effects which mark its presence, but beyond this it is ours as yet to know comparatively nothing. For our present purpose, however, this obscurity is not of consequence. The manifestation of its wonderful powers in the cure of disease has become sufficiently striking to prove its natural, and doubtless Providential, adaptation to that end; and for this purpose we have distinct and well-ascertained laws for our guidance.

Many instances are on record in which the employés of Electric and Telegraph works have been, by the nature of their employment, protected against the ravages of epidemic diseases. Occupants of the same houses have sickened and died, while those in daily contact with this energising influence have been exempt. It is well known that man is especially liable to succumb to disease when in a low and languid state, and that he is open to these attacks from external influences when the magnetic and electric forces are not in their normal condition. We can now counteract these external influences by the use of simple Magnetic apparel. Every man, woman, and child may be in this safe, Magnetic condition. So marked is the different experience of the protected and the unprotected, that many of those who had never crossed the Channel without being sick, have, as a consequence of the healthy equilibrium established by the Odo-Magnetic influence, found themselves to be the only persons on board not sick during severe storms. It is as clearly within the ground of certainty that our whole organism is beneficially energised by Odo-Magnetic influence, as that the breathing of a pure and genial atmosphere is a natural means of energising the invalid, although the influence upon the system is unperceived.

The whole organism is worked by means of the nervo-vital fluid, the blood being its source, and the oxygen of the atmo-

sphere supplying the positive element to the blood, which, when oxygenised, becomes Electrically positive: the lungs being already in that positive condition, there is a mutual repulsion; and, since the lungs cannot leave the chest, the positive blood must, especially as the lungs are being constantly supplied with negative venous blood, between which and the positive lungs there is a mutual attraction. The blood thus repelled from the lungs returns to the heart, and thence is propelled into the great aorta; thence through the whole of the arteries; the most distant, being most negative, attract the blood onward to the extremities of the capillaries; and the venous capillaries being still more negative all the way to the heart and lungs, the blood is attracted through its whole course on Electrical principles.

Admitting that the nervous fluid is the channel of Magnetic influence—and by its constant change and repair fitted to become the agent of the mind—we see how it really forms the connecting link between the vital organs and all the functions of life; in fact, how the life-force of the animal economy permeates every part of the organism. It has for its great highway the spinal cord and the threefold system of conductors, viz., the nerves of sensation, and the nerves of voluntary and involuntary motion. This vital or "life" fluid is subject to the laws of Electrical polarity, both in its general circulation and in every organ of the body. When in health, the positive and negative forces balance each other: but any agency which changes this relation may be the cause of disease.

Every scientist knows the sensation felt in the nervous system from certain forms of Electricity. Every living animal experiences sensations produced by the positive and negative state of the atmosphere. The braced-up condition of the nerves in a dry or frosty mountain air may be constantly experienced as a permanent effect of Odo-Magnetic influence. When applied to the body it is constantly in action or perpetual operation. An influence for good, as natural as the air we breathe, is superadded for the invalid's advantage, surrounding him, as it were, by a vitalising Magnetic atmosphere. Magnetism, like all the forces of Nature, is subject to interruptions in the freedom of its flow and to inequality in its distribution, not only during thunderstorms, but also during the prevalence of epidemics. Now the essential characteristics of *Odo-Magnetic influence*, as Nature and Art have enabled us to apply it, are its penetrating and permeating qualities, and the unabating regularity in its lines

of force, which are so equally distributed and well balanced in their operation as to induce a uniform flow of health in the living organism amidst surrounding disturbances. It may be applied with no more inconvenience than the wearing of an ordinary garment, and is often as effectual as the most radical change of climate or condition of health which could be devised for an invalid.

It is a well-known fact that everything taken into the system as medicine, if it does any good, does it by virtue of the electrical principle of its action, either by being attracted to diseased parts to neutralise morbid elements, or to aid the organs in repelling morbid elements from the system. This being the case, it is no wonder that so much is claimed for this most potent and all-pervading element (Magnetism) as a therapeutic agent in every department of the healing art. We see also how available it is for the cure of many diseases, and that within a very limited time, compared with drug medication alone. Hence we say that all the good produced by either Magnetism or medicine is effected in accordance with this universal law of Electrical or Magnetic action.

Since all diseased conditions originate in the disturbance of the subtle elements of our nature, a corresponding element is needed to restore the equilibrium; and as the Odo-Magnetic influence, force, or fluid, is the nearest approximation to the nervo-vital fluid, we see why it is the most reliable and potent, when wisely and scientifically applied, for the cure of disease. Understanding this, and the adaptability of the element we use to diseased conditions, the *art of healing* becomes simple, easy, and natural.

That Magnetic influence will penetrate the tissues of the body may be demonstrated by a very simple experiment. Place a moderate-sized compass upon the table, roll up one of the Magnetic spinal bands, and pass it (the strips being perpendicular) underneath, when the influence upon the needle will be immediately observed. By a dexterous movement the needle may be made to fly round in the direction of the magnets. This experiment will succeed when the intervening material is several inches thick, or through a marble mantelpiece. Many experiments of a similar character may be performed, producing similar effects, even through a brick wall.

Each magnet possesses in itself all the properties, though not the intensity, of a Magneto-Electric machine, their aggre-

gate effect as distributed over the system being far more permanently beneficial than occasional Electrical shocks. The Electric current is modified and continuous, producing no unpleasant sensation, but surrounding the patient with an influence as natural as the air he breathes; it can therefore only act in unison with the Magnetic laws of the body, by supplying Electric currents without voltaic batteries, metallic plates, or acids. As a source of continuous Electric stimulus the Appliances are always ready and effective, and this proves the constant *utility* of appliances which yield easily to the undulations of the body, and which may be worn with the comfort of an ordinary article of clothing. They give no *shocks;* they cause *no sores.*

In *Galvanic* or *Electric* agency we have an artificially generated stimulus, appreciable in its action, but spasmodic, fitful, and exhaustive: like the spring of a clock—it runs down, and ceases to act. MAGNETISM is a permanent property of the substances discharging it; and because it is a truly natural and beneficent force it ranks most certainly as the nearest approach to the principle of perpetual motion yet known: although no more noticeable than the advancing shadow on the sun-dial, it is nevertheless one of the most active energies of the universe.

Nearly all the unseen and gentle forces of nature are changeable, and may appear fitful: "The wind bloweth where it listeth." Intervening clouds darken the sun's effulgence. Though operating by fixed laws, we speak of the "changing seasons," etc. But the Magnetic currents which surround and permeate the earth and the atmosphere are indicated under any circumstances by the simple and well-known mariner's compass. Nothing seems more constantly reliable than that influence which directs this mariner's friend and guide. Hence, when we speak of a friend, true, upright, and trustworthy, we say, "True as the needle to the pole."

It should require no further proof to show that the disturbance or deficiency of any great natural energy or influence, such as we find in the Magnetic and Electric forces, must exert a very sensible effect on so delicate a nervous organism as that which exists in a human being. But if anything more were necessary to complete our evidence on the physiological value of Magneto-Electricity, it is at once apparent in the following quotation from a recent work:—"It is singular that the Electric fluid, so powerful an agent in producing cohesion of inanimate substances, is also the great agent of chemical composition and decomposition; and likewise that this fluid is evolved

by a mere change of motion in the particles of matter. It seems highly probable, therefore, from analogy, that a nervous fluid is extricated in like manner by a molecular motion or contraction of muscles, and that this fluid is the cause not only of nervous and muscular cohesion, but is also the great agent of the vital compositions and decompositions which are incessantly going on in every part of the body."

As confirmatory of the relation of Odo-Magnetic influence to life and health, it has been demonstrated that polarisation is not the only property of magnetised bodies, but that in addition to the influence which Magnetism exerts upon iron (the ferruginous property), it has also a peculiar effect upon the nervous system, termed by its discoverer ODIC FORCE or influence.

This "Force" is now known as pre-eminently the curative property of Magnetism; and it is, we believe, the element of vitality in all forms of electrical treatment. It has a peculiar power to ally itself with the recuperative forces of the system, and in a remarkable manner is concomitant with all those natural laws which beneficially affect our health. We have had sufficient proof of the existence and operation of this Odic principle to affirm that it is as constantly necessary to our well-being as air to the lungs, and that its active presence in and around us is as much a fact as that we breathe, although its operative influence is far less apparent. It is not apparent that oxygen is the Magnetic element of the atmosphere; yet it is known to be the most abundant as well as the most important element of vitality—its Magnetic force being in proportion to the density of the atmosphere. It is certainly an essential and predominant element in the air, as iron is in the earth.

The knowledge of Odic Force and of the fluctuations of health consequent upon its presence or deficiency, could not fail to exert a singular influence on remedial science. It became evident, for example, that the *perturbation of such a force* in the system was quite sufficient to account for ill health in all its forms—the sudden seizure of the epileptic, and the rapid loss of power in the paralytic, or the minor ills of all disturbed nervous conditions; and the conclusion which followed as a consequence was, that what is necessary in disease is not so much a chemical effect as the presence of a force to restore the balance of the organism.

That non-material and invisible causes may seriously affect health requires no proof: the violent, and sometimes fatal, effects of joy, fright, anger, and other purely mental or sensational

manifestations are quite sufficient to establish the fact. Thus material and palpable results follow immaterial and impalpable causes. Grief causes tears to flow: joy causes tears of another kind: terror produces profuse perspiration, and even paralysis: anxiety causes distressing palpitation of the heart; and every violent emotion is followed by its physiological effect.

Now, as a general law in creation, there is a tendency to preserve a balance of forces. For example—storms, hurricanes, earthquakes, and all the more violent demonstrations of Nature's power, are but so many endeavours to restore a lost balance. So, the system, disturbed and depressed by an unequalled distribution of its forces, finds in a judicious application of Odo-Magnetism an equalising remedy, as well as the most valuable conservator of health. Consequently, it will be evident that the knowledge of Odic influence operating in the system has simplified the treatment of disease.

It is natural that a force so impalpable, although so powerful, should be little understood. The German experimentalist, Reichenbach, who seems entitled to claim precedence in its discovery, described Odo-Magnetism as a dynamide of partially unknown powers, holding a position between Electricity, Light, and Heat, and, though bearing a similitude to each of these powerful elements, not distinctly of their kind. It is further characterised as "the generative force of all those physiological phenomena termed the 'Magnetism of Life!'" Its actual existence has been abundantly confirmed by Faraday, Professor Gregory, Dr. Ashburner, Dr. Ellis, and Dr. Elliotson. Odo-Magnetism is held to be the accompaniment of all animal life, and, according to Reichenbach, "the fuller, the richer, the more powerful that life is, the greater the amount of Odic Force. Thus the most exuberant state of health is combined with a very great amount of it."

Reichenbach originally introduced the terms Od, Odo, Odic, signifying by this phraseology that subtle element in Magnetism, not apparent as a tangible force, but which is undoubtedly the curative agent in all forms of Electricity. It is maintained that Magneto-Electricity possesses this curative force in the highest degree, and does not involve a patient in the distressing effects produced by chemical action, or in the inconvenience arising from the employment of corrosive acids in Galvanic treatment. Dr. John Ashburner, who claims to be a personal friend of Baron Reichenbach, says that the latter arrived at many very interesting facts concerning this all-

pervading force, to which he gave the name of Od, from the old Scandinavian Deity, Odin, who was supposed to be the all-pervading power in nature.

The Greek ὁδο would signify a travelling or transitory quality, and if the designation has any reference to its communicating powers, they are certainly remarkable enough.

One of Faraday's greatest services to humanity was the demonstration, beyond all possibility of doubt, that the force which until his day had been known as Electricity, and that other which has been called Magnetism, were, in scientific truth, one and the same. He produced Electrical manifestations from the magnet and Magnetical manifestations from Electrical wires. He demonstrated that the physiological effects of Magnetism were highly remarkable, by his experiments with frogs, and more especially with the Gymnotus, or Electric fish, proving to absolute conviction that animal organs not only contain electric currents, but under certain excitement can discharge them with great power. The identity of Electricity and Magnetism being once firmly established, the recognition of the power of Magnetism as a remedy followed as an immediate consequence; and that it actually *will*, and in cases innumerable *has*, exercised a marvellously beneficial control over mental as well as physical derangement, has since been abundantly proved.

It is true that the peculiarly advantageous and most convenient method of applying Magnetic force was not discovered by the ingenuity of the great fathers of medicine, nor by the skill and science of their worthy descendants; but the fundamental principle on which Magnetism influences the human system, as well as its universal applicability as a curative agent, were perfectly comprehended in the earliest dawn of remedial science. We are not, therefore, building up a system of cure as theorists and experimentalists. The facts connected with our treatment of disease lose much of their mysterious character when we consider some of the laws of Magnetism as we find them demonstrated in natural phenomena.

Nothing, for example, can be more patent to the informed student than the fact that Magnetism is not the isolated quality of a solitary substance such as iron, but a general, in fact, a universal law or force pervading all nature, and probably governing all material relations. Electricity, we have seen, is identical with Magnetism; and Magnetism we know is indubitably universal. Amber was anciently supposed to be one of the most Electrical of substances, simply because of the Magnetic

qualities developed in it by friction. It is now well known that many substances very dissimilar to amber possess the same Magneto-Electric powers, which the mere act of friction will develop. Indeed, gravitation itself may yet be proved to be the general manifestation of the omni-existent Magnetic force.

Probably the precise and delicate *modus operandi* of remedial Magnetism will long remain inscrutable, just as it is not possible to analyse the nice and delicate chemical changes by which blood itself becomes transformed into muscle, membrane, bone, secretion and nerve matter. Magnetic currents, however, pervade the entire system: when they are regulated and efficient the patient is in health; when they become deficient or irregular, the patient is plunged into the midst of disagreeable symptoms. No doubt can remain that much nervous distress either arises from or is associated with Magnetic perturbations of the atmosphere, and those disturbances which produce storms will often afford even a healthy man an unwelcome evidence of this truth. It is consequently perfectly natural that Magnetism, externally applied, should produce an *internal* physiological effect both in man and the lower animals, simply because *there is no element or structure in animal organisms which can intercept the free egress and ingress of Magnetic currents at any point or part.*

While the scientific electrician has adapted this force to transmit the thoughts of men at lightning speed, and has been working wonders among the arts and manufactures of our time, the medical galvanist has been supposed to be doing, by Electricity, a manufacturing or repairing work in the human organism. This he cannot do. He can only supply, by art, the natural force or stimulus which will enable Nature herself to accomplish the work of restoration. In confirmation of this fact, medical men have become so acquainted with failure from galvanic treatment that they justly warn their patients against placing themselves in the hands of galvanists. The too powerful effect has often been such as to bring the remedy itself into undeserved contempt. We leave the reader to imagine how far the ill effects of galvanism are increased when in the hands of those deficient of the most elementary scientific attainments, or, when used by persons totally unacquainted with physiology, pathology, or medicine—their only qualification being that they know how to produce a shock by chemical Electricity. Considering that so little is known or really understood concerning the physiological effects of this agent, it is but justice to ourselves to seek the advice of those only who, by a long practical

experience, can safely direct the use of so subtle an agent. *The Medical Times* says—"Medical agents will do much in the treatment of disease; but Magneto-Electricity will do more, and produce a more decided result, with permanent advantage from its proper application." Experience has led us to the conclusion that of the different forms of Electricity, the one termed "Magnetic" pure and simple—without any machine to manufacture the Electricity for the system—is the most effectual, because it possesses a penetrating and permeating action lacking in other forms of Electricity however employed. We do not therefore claim any new discovery, but we maintain that we have solved the great problem of combining efficiency with practical adaptability and perfect safety.

The treatment we advocate is not, therefore, Galvanic in the ordinary sense of the term. In the sense that Galvanism, Electricity, and Magnetism are one force, it is; but because that species of Electrical current called Galvanic is produced differently from that which is called Magnetic, and because it is open in medical practice to certain very forcible objections, from which Magnetism is wholly free, we use the Magnetic method, both in the scientific and common acceptance of the word. A great advantage also in connection with this special form of application is that the currents generated are so continuous, gentle, and uniform, as to preclude the possibility of its being irritating to the most sensitive patient. The construction of the appliances is the acme of simplicity: they consist of specially-prepared magnets, wrought in comfortable garments, in different fabrics; no metallic materials are visible, and such as exist add no objectionable weight or stiffness to the apparel.

The successful employment of such a radical and constitutional remedy needs skilful and practical experience, acquired only by patient, laborious, and continued study. The difference between the Electric and Magnetic forces we have endeavoured to explain; and, having personally proved that Magnetism (pure and simple) possesses a most powerfully energising influence, and having spent many years in adapting it to some of the most obscure and intractable affections, we now claim that the results of our professional efforts in the use of *Magneto*-Electricity, as recorded in the "Uniform Efficacy of Curative Magnetism," show a success unparalleled in the healing art. The names of those whose statements we publish are a sufficient guarantee and confirmation of the facts stated. A personal communication with them will afford additional

evidence, and elicit assurances that not only themselves, but the whole circle of friends who accepted the advice given, are able to report favourably.

From these considerations it will be seen that the most important feature of Magnetic Treatment and the primary source of its success is its power to assist Nature constitutionally, until she recovers strength to throw off the diseases which result from deficient nervous energy and lack of vital power. And it is this uniform result, not only in individual cases, but in whole households or families, which demonstrates its power to arrest and control such a variety of nervous diseases. Acting directly on the circulatory system, and impregnating the blood with a richer supply of oxygen, there can be no portion of the organism unbenefited by its influence.*

It is, therefore, superfluous to enumerate the weaknesses and affections which come within the range of a remedy so powerfully acting from the centre to the extremities of the nervous system. The most carefully prepared and nourishing food cannot be better adapted to the delicate stomach than this treatment is to constitutional weakness. An unusual degree of tone and nervous vigour follows its application, generally with a speed which leaves no doubt as to the source from whence the vitalising influence is derived. The only sensation produced from Odo-Magnetic influence is that of genial, healthful circulation and warmth. The patient is scarcely conscious of its presence until he feels new energy, the languid and enfeebled action of the system giving place to new life and power. So that this subtle force of Magnetism as a sustaining power appears to be as closely related to the nervous system, as food is to the bodily organism.

The experience of debilitated patients is invariably this, that the resisting powers of the body being feeble, they are not only painfully susceptible to the cold of winter, but are equally prostrated by the extreme heat of summer. A perfectly healthy individual may live either at the tropics or the poles with

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* That appliances specially prepared for persons of low vitality give a constant vitalising current through the entire system is proved by the disappearance of chilblains from the hands and feet of patients who have never been during a winter exempt from them, until after using Odo-Magnetic appliances. Their efficacy also in reducing weight and increasing physical power in cases of fatty degeneration has often been speedily apparent. One gentleman writes, after having been under treatment only a few weeks—"I have lost one stone in weight, and can walk three times as far as formerly."

impunity, but in proportion to the extent to which health has declined will be the susceptibility to variations of temperature and climate. The same vitalising influence which renders the circulation more free, natural, and healthful, fortifies the invalid against all changes of climate. Any anticipation of oppressive warmth from the Appliances in summer is erroneous. Magnetism so energises the system and increases the muscular power as to render the very appliances by which the subtle influence is conveyed quite unobjectionable. Our Indian patients have felt no inconvenience from their weight in a tropical climate, but, on the contrary, are able to undergo fatigue better than their friends who are not so attired, because the circulation is rendered free, natural, and healthful, relieving the languid and oppressed condition of the system. It is on the experience of many patients that this assertion is made.

The most successful methods of curing disease rely more upon the healing power of Nature than upon medicinal remedies, and when the natural influence of Magnetism is allied with the recuperative force of the system, it energises the whole organism most successfully. The results accruing from its use clearly prove that Nature is the healer, and that by aiding Nature we effect a restoration as certainly as water when applied to the root vitalises every branch and leaf of a drooping plant. The general results of Odo-Magnetic Treatment establish its claim to a first place amongst Nature's remedies. It penetrates and permeates every atom and tissue of the living organism, every deep-seated gland; but it cannot injure the finest capillaries in the most delicate membrane. Every corpuscle of the blood is impregnated with its vitalising influence; consequently every organ of the body is simultaneously energised. This potent force of Magnetism can be made sufficiently powerful to lift several tons weight from the earth; but by our treatment its influence on the nervous system is so subtle and intangible that it quickens life into vigorous exercise, and gives resolution of purpose to concentrate the mind upon chosen subjects of study, so harmonising the mental and physical as to restore the conscious possession of a sound mind in a sound body.

Although urging these facts, we do not wish to imply that Magnetism is a *cure all;* but we do say that it is a restorative calculated to alleviate and gradually eradicate all remediable weaknesses, and remove the chronic affections arising therefrom. By careful adaptation this powerful energiser becomes a remedy of the most general application. Its efficacy is now gene-

rally admitted as a controlling agent in nervous affections, and in all forms of general debility it has, perhaps, no rival in all the resources of nature. As a means of providing against the ill effects of mental and physical toil it will undoubtedly be welcomed by many; and our advice respecting its early application should be accepted by such as lack usual energy, while the help it affords to those who have already allowed health to decline till they need a cure, should leave no room for indecision as to the choice of the method of treatment they will adopt.

A conviction may have been forced upon the mind of a sufferer that our arguments are sound, together with the thought—If so, why do not medical men endorse them by adopting these methods of treatment? A perusal of our "Appeal to the Medical Profession" will be the best answer to this natural enquiry; but they generally admit the safety of a patient under Magnetic influence, because they are powerless to say anything derogatory of a beneficent and naturally energising force which, like Shakespeare's honest water, "Never was a sinner, and never got man in the mire," powerless to harm, all powerful for good.

As the college education of many practitioners was completed before the value of Magnetism was understood, and ere it was discovered that the healing power of Electricity belonged to its magnetic properties, we need not be surprised if we occasionally meet intelligent and scientific men unacquainted with this recent and truly natural adaptation of the Electric Force to the cure of disease, although the therapeutic virtues of Magnetism are as clearly demonstrated as that the earth and every magnet have two poles. We trust our medical advisers will now be prepared to recognise the fact, and with utter fearlessness receive it into their creed, however contrary to preconceived notions.

It is only from unseen influences that the physician anticipates help for his patients when ordinary treatment has failed, and the invalid is bordering on despair; in other words, he summons the Electrical powers of Nature to aid the flagging nervous energies, advising a sea voyage or residence in a more genial atmosphere; and if there is sufficient of this impalpable recuperative force left in the constitution to respond to the energising influence of sea breezes or mountain air, the patient recovers; but we are well aware they often fail to restore health because the recuperative power of the system is itself needing that energising stimulus which it is especially the office of Odo-Magnetic treatment to impart.

Professor Hagarty has put this so clearly that I am exceedingly pleased to quote his remarks on Magnetic Treatment:—"If our blood is deficient of iron we grow weak and proportionately powerless; the blood loses its bright colour, and our nerves and tissues are not nourished. The iron of itself is inert, but, receiving oxygen and electricity by the lungs, it becomes endowed with life elements and developes force and vigour throughout the frame. Now iron is never what is known as electrical, but magnetic. Will any scientific or medical gentleman dispute this fact? As they cannot, any objections as to the efficiency of magnetic force are worthless. The electricity we take into our lungs in breathing, magnetises the iron in our blood, in precisely the same way as the ordinary magnet magnetises and polarises steel or iron filings, whenever brought in contact or within a certain relative distance. There is no escaping the fact of the two influences and results being identical; it follows, that the magnetic aura from a large number of polarised magnets distributed over the body must positively and directly assist in magnetising the current of blood which continuously circulates through the living tissues beneath. This is only the secondary effect of Magnetic influence, conveying (through the blood) increased vitality to nerves, tissues, and every organ simultaneously. The primary effect is upon the source of vitality in the body—the mysterious inexplicable 'something' which animates the whole 'Life.' No living creature exists where the operation of this magnetic law is not to be found. Yet Magnetic Treatment is not likely to obtain one half the credit which is due to it, because its naturally energising effect, although marked, may not always be speedy; but wherever there is a lack of vital nourishment in the body, a lowering of the temperature, congestion, and debility, as evidenced in numberless chronic derangements with or without pain, Magnetism can scarcely fail to have a beneficial effect. Its influence is so gentle and continuous; its method of building up health is so true to nature, and produced without any apparent change or revolution in the system, that the individual who has worn the appliances for some months and finds himself better, or really restored to health, is at times loth to give the credit to the comfortable and unobtrusive articles which he has worn. There is, however, one convincing test. Let him place himself under the same unfavourable circumstances as formerly; leave off his appliances; and he will soon discover that his comfortable magnetic garments are something more than a fancy. THEY ARE GENUINE RESERVOIRS OF VITALITY."

THE

HYGIENIC VALUE OF MAGNETISM.

IT has often been the custom of historians to designate any notable eras of the world's history according to the characteristics of each period. Sometimes the epithet has well expressed the condition of bygone times. Thus we have "The Golden Age," "The Age of Chivalry," "The Iron Age," "The Dark Ages," etc., etc. But, if the record of the past is carefully studied, it will be found that there were other distinctive features, not quite so evident at the first glance, but which affected the well-being of the people in a greater degree, and which, with equal truth and appropriateness, might have expressed their leading characteristics. Foremost amongst such features are the particulars relating to the health condition of the people. If this feature were examined, it would be found that each age had been marked by some peculiar weakness or epidemic disease, the result of habits or customs, training, or ideas prevailing at that time; and also by the established methods of treatment, embodying the theories of its physicians. There were the charms and incantations of the ancients; the excessive drugging, bleeding, and blistering of more recent times; the antagonistic practices of allopath and homœopath at the present, and many others which it would be needless to enumerate; for it is not our intention to consider in detail the various types of disease peculiar to past ages. We shall only notice one feature of the present; and for this purpose we need only ask any physician what the majority of his patients are suffering from; he will reply, Nervous Debility! Take up any daily paper; you will find a large portion of it advertising various remedies for nervous debility. Walking through the crowded thoroughfares of any large city, you are offered a variety of handbills eulogising the skill of quacks in alleviating and curing nervous debility. Ask why the father heaves a sigh and the mother's eye becomes dim with tears, as they notice the languid movements of some beloved child, just blooming into manhood or womanhood, and the same cry of

"debility" will be heard, while exhaustion and failing health are every day more apparent. Ask schoolmasters and heads of colleges what has become of some of their brightest pupils, who a short time since bade fair to make a great name; the same answer will be returned: "They broke down, nervous power being exhausted." In the families of the rich and titled the same cloud obscures the brightness of the domestic circle, one or more suffering from weakness and debility.

That the larger portion of this prevailing weakness is the result of wrong training or total ignorance on these subjects, can, we think, be easily established. It is apparent in the injudicious clothing of children of all classes, some portions of the body being overclad and overheated, while others are exposed to all changes and inclemencies of the weather, absolutely without protection, causing circulatory irregularities and congestion.

This evil is apparent in the number of children and young people who are compelled to abandon study and seek change and rest, because the so-called system of education has overtaxed and exhausted their nervous energy. The sallow complexion and languid step of youth tell the same distressing tale, whilst in a larger number of cases the effects of late hours, intemperance, and dissipation only too clearly intensify the predisposition to nervous weakness.

If we could but divest ourselves of the surroundings which more or less influence us, and, as it were, compel us, in some degree, to comply with the follies of the age, it would appear absurd, if it were not painful, to see how eager the majority of people are to make a sacrifice of ease and personal comfort in order that they may do as others do—be "in the fashion."*

It is no desirable or easy thing for a young lady of plump and healthy proportions to strap, lace, and squeeze herself into garments which should be worn only by someone of a totally different figure, and so attired to visit a fashionable thoroughfare or evening assembly, trying to assume an appearance of comfort, and to force a bright smile for friends and acquaintances as they pass. The amount of endurance and disregard of personal suffering displayed by some of our reigning belles

* Writing in *Good Words* on "Fashionable Life and the Laws of Health, Dr. Milner Fothergill says that the life of a London lady of *bon ton* is more arduous than her housemaid's, and more irksome than a ballet-dancer's.

during one afternoon or evening would be sufficient, under other circumstances and devoted to nobler purposes, to rank their possessors with the heroines of historic fame. Do you think it is from pure choice that your comely matrons attire themselves in what is ironically termed full dress, and, on a wet or frosty night, leave the comfort of well-appointed homes, to risk catarrh or pneumonia going to or returning from some crowded assembly or opera-house? To assert that it is would be to pay a poor compliment to their common sense. At the calls of society or fashion all ordinary scruples must be set aside, and no amount of risk to life or health considered too great so that their dictates are followed. The adhesion of different classes to this doctrine is one of degree only; the primary principle is the same. The factory operative is as ready and eager to adopt what is considered to be the prevailing style, irrespective of risk to health, as the lady of rank; and the costermonger or labourer considers it as much "the thing" to spend his earnings in purchasing adulterated spirits as the man of fashion to revel in the choicest brands at his club. We have chosen these one or two examples to show how little attention is paid by any class of society to even the most simple and fundamental principles of hygiene, and how much disease and suffering are caused by wilful neglect of ordinary precautions at the dictates of fashion. The greatest want of the present day is a system of education which shall embrace the most salient points of physiology, and which will teach the people to live naturally, and therefore healthily and happily, carefully avoiding any infringement of Nature's laws of health.

It may be said that if such a state of existence could be attained, there would be no need of physicians and no room for the operation of remedial agents, natural or artificial. This would be true, if the whole fabric of society could be revolutionised and so reconstructed as to allow of every individual member living in a healthy and salubrious locality, and there enjoying a comfortable subsistence at the expenditure of a normal amount of muscular and nervous energy, and possessed of the requisite leisure and material for fully developing the recuperative powers of the system. It must, however, be known to everyone past the age of childhood that the conditions of modern society are adverse to the attainment of this ideal existence, and that, however carefully over-exertion of the body is guarded against, and in spite of the greatest attention bestowed upon the attainment and retention of health by the individual, as a member of the community he is constantly

(from the very necessity of securing the means of subsistence) exposed to influences which go far to counteract his efforts to maintain perfect health; and, even supposing no bodily ailment is contracted, it is impossible to avoid mental disturbance or the pernicious effects of worry, which tend to undermine the constitution more than work, producing a debilitated condition of nerve-centres which may be the progenitor of every form of physical suffering. Since there are evils from which we cannot escape, the self-imposed evils are the least excusable; and, indeed, this constitutes the strongest argument for non-compliance with the fashions and follies of our times.

It is apparent that the habits of the present century, whether among toilers at business or votaries of pleasure, tend to produce the nervous derangements already spoken of, and we see that although hygienic and sanitary precautions will do much to remove this tendency, there is a necessity for the employment of other means, not only for prevention, but for the purpose of recuperation. Drug medication, in various forms, was until recently the most popular, and often the only recognised remedy; but, as the medical profession became better acquainted with the delicate machinery of the human organism and the health-giving influences of natural agents, the conviction gained ground that in cases of nervous debility medicine was uncalled for, and produced neither good nor permanent results. At the present time, the prescribed remedies include total exemption from the toilsome duties of life, complete rest, change of air and scene, a sea voyage, or residence in what is termed a bracing atmosphere. That these prescriptions are successful, in many instances, when promptly acted upon, we freely admit; but in how many cases is it almost, if not altogether impossible to follow them; and in the experience of others such aids have only produced an alleviation of symptoms, at great cost to the patient, while a return to the ordinary routine of business or family cares induces a gradual return of the ailment, thus showing that the system has derived no new energy from the change, and that there still exists a want of some permanently sustaining energy of the same character as that which produced the temporary improvement.

With the object of discovering an agent which should supply these conditions, every available drug in the pharmacopœia has been tried, but none have been found to possess the requisite properties. The conclusion was, therefore, forced upon reflective minds that it was only by the application of some natural agent that such results could be obtained. Following this line

of research it was discovered that the stimulating and life-renewing properties of sea and mountain air were due to the presence of the purest form of oxygen, known as ozone. Oxygen is well-known to be the most highly magnetic of all gases, and it is equally clear that the larger the supply of pure oxygen in the air we breathe, the more healthy and vigorous we become. Professor Faraday expressed an opinion that the oxygen of the atmosphere could only be separated from the nitrogen by magnetic action, and this, added to the known fact that the blood contains iron as one of its constituent elements, capable of being acted upon magnetically through the surface of the body, gave rise to the opinion that a debilitated condition was one which would receive marked benefit from the application of Magnetic influence.

This was tried, with marked success; but, owing to imperfect appliances and unskilful adaptation, many failures resulted, which the experience of present times clearly shows were due to these misapprehensions of Magnetic laws. The next step was to place patients in a room the atmosphere of which was strongly impregnated with Magnetism. The results obtained from this treatment were, in many respects, of a startling description, and proved to a demonstration that the inhalation of the Magnetic aura was a means of strengthening and stimulating weakly constitutions, and of removing many chronic ailments, incurable by any other known means. But, again, a difficulty stood in the way: patients could not always spend their time in specially-prepared rooms, and it was impossible to magnetise offices, warehouses, etc., to say nothing of streets and places of public assembly. This was overcome by the invention of Magnetic garments, which, in the simplest manner, meet all the wants of the case. By their aid, magnets of various power may be worn with absolute comfort, and, what is even more essential, each individual may be at all times surrounded by a special Magnetic atmosphere, formed by the aura evolved from the magnets in his garments, thus conferring all the benefit to be derived from living in a specially-prepared room, without in any degree interfering with business or other avocations, and also without general attention being called to the fact, or any possibility of unpleasantness from the Magnetic influence; and it is this special feature of application without inconvenience or possible injury, by which Magnetic influence comes to the aid of the debilitated, that we are justified in speaking of this means of recuperation as a boon of incalculable worth to every family.

Magnetism, as we have shown, has the power ot penetrating and permeating every portion of the human organism, and imparts renewed strength to nervous and debilitated invalids. By its action upon the blood it is carried to the deepest-seated gland as well as to the nerve-centres, relieving congestion and promoting a uniform circulation. It induces a regular functional action in all organs, soothes palpitation, induces refreshing sleep, imparts elasticity and vigour to the entire nervous system, gives tone to the muscular ramifications, and by its energising effect in the physical economy restores the equilibrium of the mental forces. It is therefore no surprise that we desire to see the Magnetic method of treatment become more generally recognised and popular, and are prepared to rejoice at the success of anyone who uses the means successfully. The treatment to which we refer, and from which such decided and permanent results may be anticipated, is not comprehended in the purchase of any galvanic, electric, or magnetic charm, which may come under the notice of the sufferer, only to disappoint. This is not testing what the great restorer can do when properly applied. The degree of Magnetic power over or upon each organ or nerve-centre should be carefully considered and provided for; to do this successfully requires special study, and experience of the most varied character.

By the most simple arrangement, Magnetic currents are caused to permeate the patient's body, and at the same time to surround him with a vital influence so energising in its effect and yet so gentle in its operation as to render the application positively agreeable to the most sensitive. By this unique application the wearer lives in an unintermittent and equalised electric atmosphere, and a feeling of genial warmth and returning energy is one of the earliest sensations experienced. This Magnetic force sets other forces in motion, and supplies an exhaustless storehouse of latent energy; the recuperative forces of animal life work with it to one common end, the restoration and continued maintenance of a healthy existence.

Not only in our latest appeal to medical men (page 111), but from the earliest days of our advocacy of Curative Magnetism, we have always asserted that the successes we have attained have been through the operation of the Odo-Magnetic principle of treatment by constitutional invigoration, this being the only basis on which chronic affections of all classes can be effectually dealt with. This principle of adaptation is fully explained in the earlier essays.

MEDICAL REFORM:

AN APPEAL TO THE MEDICAL PROFESSION.

"No array of authorities, or long line of unbroken traditions, no marshalling of opinions or personal belief, ought to make us give credence to what is not inherently rational, and does not come within the grasp of our intuitions. Science does not deal with hypotheses—that stage of mental growth is past—but with positive facts. It is with such solid verities that its temple is built.

"All medical science that does not penetrate with its light to the root of our physical maladies and sufferings, but applies its remedies to visible effects and to the removal of temporary symptoms, is superficial and unphilosophical. True science is a knowledge of things in their causes, and an intelligent system of medication aims to remove the source of our suffering. This done, the effect ceases of its own accord."—EVANS.

IN all scientific researches, and in the commonest affairs of life, we are often compelled, after accepting the facts, to infer and accept more than can be explained and demonstrated. Observation and experience will prove that we have been taught to reject much as fable, because it has been inexplicable, when it has been in reality, ill—or partially—understood truth. Some facts arising out of the mysteries which encompass us are beginning to emerge from obscurity. In our endeavour to follow out the clue they offer, we may expect to be met by the shafts of ridicule. These weapons being easy to wield, are relied on by weak opponents, and have delayed the development of many truths. Such opposition arises chiefly from lack of information and want of judgment. Some of the most strange and apparently contradictory facts will be found, on due investigation, to be strictly dependent on their causes. It is possible that there may be a link wanting, and our investigations may sometimes appear to be fruitless; but the link is assuredly to be found, although our limited knowledge does not enable us to discover it at once. Nowhere can there be an effect without a cause, and therefore it is wise to acknowledge our dependence on the law of sequence. Patience and humility in scientific matters might do wonders, together with the recollection that the explanation

of facts and phenomena which do not depend on the will, must be waited for, that we must be at their command, for they will not be at ours.

The real lovers of science for its own sake have all been men of the most candid and unprejudiced minds, willing to listen to new suggestions, and investigate new facts; conscious that they are but in the primer of Nature's works, they do not permit themselves to pronounce upon her disclosures, or set limits to her decrees. They are content to admit that things new and unsuspected may yet be true; that their own knowledge of facts being extremely circumscribed, the systems attempted to be established on such uncertain data must needs be very imperfect, and frequently altogether erroneous; that it is therefore their duty, as it ought to be their pleasure, to welcome every gleam of light that appears in the horizon, let it come from whatever quarter it may.

It is as wrong to deny without investigation as it is perilous and contemptible to accept all that is affirmed without enquiry. By investigation we do not mean a hasty consideration, which too frequently is thought to give the right of pronouncing on a question, but the slow, modest, painstaking examination which is content to wait upon Nature, and humbly follow out her disclosures, however opposed to preconceived theories.

It is a distinctive characteristic of the thinkers of France and Germany that they do think independently and courageously, and never shrink from promulgating the opinions they have been led to form, however new, strange, heterodox, or even absurd they may appear to others. They do not succumb, as people do in England, to the fear of ridicule, nor are they in danger of the odium that attaches to those who deviate from established notions; and, therefore, while theories and untenable propositions may be advanced, new truths are evolved from the discussion; and, as always must be the case, what is true lives and is established; and what is false dies and is forgotten. But, in England, our critics and colleges are rather in haste to strangle and put down any discovery which does not emanate from themselves, or which does not accord with the ideas of the day, and being perhaps opposed to their theories or to their interests, threatens to be troublesome; and, as a consequence, the higher and more important the results involved, the more angry they are with those who advocate them. The discovery of a new metal or a new plant, a new comet or a new island, stands a fair chance of being well received; while the pioneers

of those reforms which most deeply concern us, and intimately affect our well-being, must be prepared to encounter a storm of angry persecution. For truth, if it does not emanate from an acknowledged authority, is generally rejected; and error, if it does, is often accepted; whilst whoever disputes the received theory—whatever it be—does it at his peril.

One of the evils of this opposition is that the passions and interests of the opposers become involved in the dispute, and instead of *investigators* they become *partisans;* having declared against a reform at the outset, it is necessary to their petty and party interests that the thing shall not succeed; and they determine that it *shall not*, if they can help it. Hence the triumph with which most failures are recorded; the axiom that a thousand failures cannot convert positive into negative, or wrong into right being overlooked. While the march of truth is thus obstructed, and its triumph delayed, timid minds become alarmed, and those who dare not or cannot think for themselves are subdued. There is much needless suffering or toil incurred, but the truth goes steadily on its way, and reaches the goal at last.

The practical utility of scientific discoveries can only be known from the testing ordeal to which they are every day subjected. All Sciences in their origin were but a collection of facts to be examined, compared, and weighed. It was so in Astronomy, Medicine, and Chemistry. Geology had to pass through the same stages of development. The accomplishment of the work of Creation in six days was made part of our creed, even in infancy; but this theory of man's construction had to yield to scientific knowledge of God's creative ways and means, and we now acknowledge a more exalted recognition of His powerful fiat, "Let there be." Geologists, first abused and decried as irreligious sceptics, have contributed much to a correct appreciation of God's methods, and have increased a real veneration of the incomprehensible powers of the Creator as revealed in the stones and strata of His created world.

The great and primal facts which link the sciences, denominated or called by the French *Les vérités mères*, "The Mother Truths," are as well established upon the unalterable laws which govern the universe as any facts of Scripture; therefore facts from nature will and must form in future the very centre of scientific investigations.

The curiously chequered history of Medical Science clearly illustrates the truth of these general remarks. Revolutions have

transformed without perfecting it. It has passed through centuries of progress without progressing, and through revivals of learning without increasing its knowledge, while the sciences collateral and auxiliary to it have steadily progressed. Anatomy, explaining the structure of the frame, affords the student a considerable amount of definite and systematized material. Physiology, dealing with the functions of the body, is understood, if not perfectly, at least sufficiently for scientific purposes. Chemistry, revealing by analysis and combination the properties and powers of matter, and reducing it to the simplest elements, approaches the rank of an exact science. But Therapeutics—that science which should conquer disease by adapting the remedial agencies of Nature to the requirements of the impaired frame or the deranged function—stands alone insufficient to guide the physician in practice. And yet it has all the time dealt with the most vitally important subject, one in which the interests of every man are concerned. Its object has been to alleviate the sufferings and eradicate the diseases which harass human life. The nature of disease is well ascertained, the method of eradicating it is wanting: we have the facts, we want the law; we require the guidance which shall convert chaos into order. Failing that, Sir Astley Cooper felt compelled to give his opinion that the science of medicine was founded on conjecture, and perfected by murder. Dr. Buchanan, too, declares that it "is no science at all, but a mere jumble of inconsistent opinions, of conclusions hastily and often incorrectly drawn, of acts misunderstood or perverted, of comparisons without analogy, of hypotheses without reason, and of theories not only useless, but dangerous." It still clings to the dogmas of Aristotle, of Hippocrates, and of Galen, and has not produced vital principles which should be to the physician what the compass is to the mariner. "I require," wrote Sydenham, "a *methodus medendi*, fixed and definite, which may be shown under such and such circumstances to succeed universally." But he is longing in vain, for Pereira assures us that there is no solid indestructible basis to the science of Therapeutics, and that medicine is not capable of generalisation.

We are convinced that the cause of this does not lie so much in the difficulties of the science itself (though we are fully alive to them) as in the singular manner in which it has been pursued. We believe the science of healing is as capable of definite developments as logic, and we know no final reason why it should not attain the definitiveness of an exact science. The

human system is subject to the action of chemicals, the action of the elements, and the action of heat, of force, and of light. It is controlled on all sides by law—the laws of the atmosphere, the laws of the earth, the laws of digestion, of sleep, of exercise, of emotion, of the senses, and of the mind. And as the assimilation of food, the respiration of air, and the yielding of the brain to sleep produce unerringly, and by law, their appropriate effects, so that it can be safely affirmed *a priori*, that while a man digests he shall be nourished, while he breathes he shall live, while he sleeps to rest he shall rise to work,—so it is also in the region of the possible that when a man diseased applies the appointed remedy, he shall inevitably recover. Through certain influences, in certain climates, or under similar unfavourable conditions, men become similarly diseased, and exhibit the same symptoms. The inhalation of given malaria will necessitate the consequent disease; a journey to some coasts is accompanied by the black vomit; impure air and insufficient food excite the latent seeds of Consumption. So far, the pathology of disease is certain; the thing required is, that the treatment should proceed by methods similarly fixed and definite.

Such a method of enquiry would, we believe, have demonstrated to the present age that the really indispensable items of an efficient "*materia medica*" are not many, and that the principal of them would scarcely be worthy the name of "*materia*" at all. It would probably have shown that the most powerful remedial forces are such as cannot be analysed by an acid, nor pounded in a mortar, nor seen by the eye, nor touched by the hand. We expect to be told by the Scientists of the future that as most substantial things are divisible into three or four primary elements, it is also probable that the principles which govern the various relations of matter are not more than two or three in number. The discovery of the revolution of the earth and the determination of its shape engulphed a host of minor theories, and the discovery of the true remedial law may be expected to extinguish in a similar manner many of the rules and technicalities which now confuse medical science. It is already recognised that the simplest and most general elements are the most powerful in their action on the frame. The change from a crowded atmosphere to one which holds less carbonic acid and more oxygen, a change effected by a sea voyage, constitutes in many cases the entire difference between health and disease. Heat, whether chemical, as resulting from climate and artificial warmth, or frictional, produced by vigorous exercise, is of great therapeutic

value. The benefits accompanying the free use of water internally and externally are well known. These laws are at the foundation of physical health, and are speedily being acknowledged as the basis of remedial treatment also.

There is now a general tendency among scientific and medical men to regard Electricity, Galvanism, and Magnetism as one force, a force which most directly influences the nervous system. Their identity was long suspected; but it was not till Arago magnetised needles with his electric machine, and attracted iron filings by the connecting wire of his battery; till Faraday magnetised needles by the electric fish, and prosecuted his researches in other directions, that the identity of common Electricity with Voltaic-Electricity, Magneto-Electricity, Thermo-Electricity, and Animal Magnetism, became firmly established.

One of the most important of Faraday's experiments was that in which he succeeded in producing electric currents by the influence of magnets, "his experiments with the great magnets of the Royal Society proving most manifestly the disengagement of Electricity by the influence of ordinary magnetism." Arago observed that fragments of soft iron were attracted by the conductor of the Galvanic Pile, and the same current imparted permanent Magnetism to small needles of steel. These results went far to prove that Electricity, Galvanism, and Magnetism are one and the same thing.

Instances of resemblance between Electric and Magnetic forces are not few. The Electricity excited in amber by friction, which gives it an attracting quality, was originally called the Magnetism of amber, as indeed it undoubtedly is. Electricity in one body has the property of creating it in another: Magnetism possesses the same. Neither the north or south Magnetic pole is to be found alone, but always in conjunction with its opposite. The discharge of the electric spark from an ordinary magnet is now a common experiment. Thus, the discoveries of Michael Faraday in this department alone united several sciences—Voltaism, Electricity, Magnetism, and others, by revealing that the principles of each were fundamentally the same. We may yet admit that Magnetism and the mysterious force which binds sphere to sphere, and system to system, are one. Scientific revolutions as marvellous and beneficial as those of printing and railway travelling are at hand. We already transmit our messages to another continent in less time than Mercury, the celestial messenger, could carry them for us. Locomotive engines are impelled by Electricity, and

inventors have long since tried their skill on an electrical machine for reporting, or, as it were, photographing speech as it flows from the orator's lips. This same power was recognised by the ancients as latent in animal organisms, and used as an agent in the removal of disease, because of its influence upon nervous derangements, thereby controlling so fruitful a source of physical ills.

That those may be gratified who wish to consider the theory and test the results of Magneto-Electricity therapeutically, we think it proper to add the most striking conclusions arrived at by modern experimentalists, such as Faraday, De la Rive, Garratt of Philadelphia, Golding Bird, Channing, Shettle, and many others engaged in the practical investigation of this important branch of science and Medical Reform. It may, therefore, not be out of place to enter more particularly into the opinions of ancient philosophers and the actual discoveries of the moderns.

Belief among the ancients in the Therapeutic efficacy of the Magnet did not stop at its external application only, for it was also administered internally in a pulverised form by many physicians for a long period. Other qualities besides those of a physical nature were also imputed to it. It was even asserted to exercise moral power, to excite love, to promote domestic happiness, and to prolong the enjoyments and vigour of youth. The first to develop the medical properties of the *entire* Magnet was the celebrated Paracelsus. The cures which he professed to produce by its agency were exceedingly numerous, and highly remarkable. In his category we find hernia, ulcers, epilepsy, convulsions, affections of the eyes, nose, ears, mouth, and external parts, cancer, jaundice, dropsy, and many others. His followers—Van Elmont, Borel, Riechel, Klarich, Kirchen—went even farther. The range of disease which it covered in their hands included mania, palsy, palpitations, and rheumatism.

The physiological action of Magnetism has therefore long been admitted. We hold it proved beyond the possibility of doubt that the ordinary magnetized metals and substances will affect animal organisms. And while we cannot agree in all the beliefs of Mesmer, we are inclined to share his opinion that all persuasions and ideas which have attained a supreme seat in the human mind must have had some basilar foundation in truth. The main principle of Mesmer was identical with that of many who had gone before him, and is allied to theories ardently supported by scientific men in the present day. The Magnet

with all its powers, physiological and therapeutical, "constituted "only a part of a great system, in which they recognised Mag- "netism as a general power or principle, pervading the whole "universe, and establishing particular connections between all "its various points."

A few instances of its presence in the human frame may not be without interest. The story is told of a lady who never combed her hair but pale flames were seen emitted from it. Of another, whose body discharged electrical sparks as often as it was touched by linen. The electrical manifestations of the torpedo and gymnotus are now as familiar as the electric spark evolved by the friction of the hand on the back of a cat, or the mimicry of life by the discharge of electric currents into the body after death. That this force wisely directed in the human system had a curative power was long since demonstrated. In the first century we find that a freedman of Tiberias was cured of the gout by the currents discharged by a torpedo. And from that day to this, instances are not wanting (though the earlier records are not numerous), in which frictional Electricity, Voltaic-Electricity, and Magneto-Electricity have performed extraordinary cures. John Wesley, dissatisfied with the mysterious and heterogeneous prescriptions of medicine in his day, directed his acute mind to the subject of Electro-therapeutics, and declared that the medical faculty, though arrogating to themselves supreme authority, were incompetent, ignorant, and too much bewildered by prejudice and tradition to admit reform. In 1759 he published a work detailing the extraordinary cures he had effected by his own application of the new remedial force. Some of these, comprising cures of chronic rheumatism, sciatica, deafness, paralysis, epilepsy, and various nervous affections, are among the most wonderful upon record. There was no mystery: only a natural remedy and a common-sense application of it.

The application of a number of magnets, as a pleasant and effectual remedy, was practised as early as the fifth century, when Ætius declared that convulsions, or gout in the hands or feet, could be cured by their use. Most of the ancient Fathers of medicine recognised the Therapeutic value of the loadstone. Paracelsus, the great mystic and philosophic enthusiast, prescribed magnets in numerous cases. Pereira, of later date, but not less illustrious fame, ordered that magnets should be placed on affected parts of the body.

But what is the physiological effect of the plain magnet?

Precisely the same character, it would seem, as the effect of the well-known and valued Magneto-Electric machine, though far less intense in quality. "In a moderate degree of intensity, it occasions an increase of sensibility and irritability (irritability, in its physiological sense, as introduced by Dr. Haller, signifies a healthy susceptibility, which enables the functions of the system to respond vigorously to the outer agencies of the physical world), more vigorous circulation of the blood, augmented warmth and secretion." . . . . These results are often intensified on the Electrical principle, to a painful degree; while such a state of concentration as occurs during certain atmospheric changes can occasion instant death. It is the modification and continuity of the currents in Odo-Magnetic * treatment which render their action progressively beneficial.

By what process a Magnetic substance placed on the exterior succeeds in influencing the internal tissues, fluids, and organisms, Dr. Richardson has fully demonstrated, together with its action on the arterial blood, which contains a great proportion of oxygen—one of the most highly Magnetic bodies known. Thus, an efficient application invigorates the whole system, because there is no cell or tissue to which the blood does not penetrate. Hence, too, Magnetism controls so great a variety of nervous diseases, because the nerve centres themselves are, according to Dr. Richardson, reached through the blood. Gout is a blood disease, and as such may manifest itself in any and every organ of the body, or involve a disturbance of the entire system, and gout is among the diseases most amenable to this method.

We maintain that our Magnetic method of healing has so far become established that the symptoms of disease can be controlled by the electric force evolved from the magnets, and that most chronic affections can be met by the adaptation of Magnetic

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* We have already explained the derivation of Odo-Magnetism in the following terms (see p. 97). The terms Od, Odo, Odic, were originally introduced by Reichenbach, who used this phraseology to signify that subtle element in Magnetism not apparent as a tangible force, but which is undoubtedly the curative agent in all forms of Electricity. It is maintained that Magneto-Electricity possesses this curative force in the highest degree, and does not involve a patient in the distressing effects produced by chemical action, or in the inconvenience arising from the employment of corrosive acids in galvanic treatment. Dr. John Ashburner, who claims to be a personal friend of Baron Reichenbach, says that the latter arrived at many very interesting facts concerning this all-pervading force, to which he gave the name of Od, from the old Scandinavian deity, Odin, who was supposed to be the all-pervading power over nature.

aura, or currents, which are caused to penetrate and permeate the entire system.

The experiments of Professors Aldini, Brown-Séquard, and Dubois-Reymond demonstrated beyond all doubt that Electric currents exist in the animal organs; consequently, the Magnetic element must be there also—they are inseparable forces. Magnetic lines of force pass through any solid body, and as beneficially affect the organism as any of the other forms of Electricity, while it is devoid of all unpleasantness.

More recently, Messrs. D'Arsoval and Bourneville, the greatest authorities of the day on biology, have, from minute and most interesting experiments, confirmed the physiological effects of Magnetism on the human organism.

Although Electricity is known to produce physiological effects, there are some points of difference between Galvanic and Magnetic Electricity. "GALVANISM develops itself in concentrated currents, and is produced from metals by exciting liquids, and requires conducting wires and nerves to make it operative. MAGNETISM is that form which manifests itself in a perpetual aura or atmosphere around the magnets discharging it, and approaches more nearly to a perpetual self-sustained influence than any other force. Magnetism is, at any rate, a perpetual property of the substance discharging it. GALVANIC ELECTRICITY, from its power of concentration to a given point, has a powerful effect in certain acute disorders, in relieving pain by counter irritation, in dissolving gouty deposits and tumours, and in depolarising over-strained nervous centres. MAGNETIC ELECTRICITY is diffusive, and acts by waking up or exciting to greater vigour the recuperative forces already in the body, increasing the circulation of the blood, and rendering it capable of building up tissue, and effectually repairing the mischief because it can so directly operate upon the cause.

The treatment of diseases by Magnetism seems, however, never to have had a fair trial. Mesmer and D'Eslon met with far more ridicule than enquiry. Once a commission from a scientific body was appointed to make investigations. Their report was that the simple application of magnets was undoubtedly capable of curing a great array of intractable diseases. The faculty, however, persisted in withholding their countenance. Magnetism was heard little more of until the researches of Faraday, Barlow, Arago, De la Rive, Garratt (of Philadelphia), Shettle, Richardson, and others, once more brought the matter under public notice.

But the march of progress was not to stop here. "It has "come to pass," says De la Rive, "that the study of Electricity "as it relates practically to medical knowledge and practice, "has become an absolutely indispensable study for every one "who practises, teaches, or in any way cultivates science."

Dr. Garratt, of Philadelphia, an author "profoundly convinced "of the efficacy of electric currents *as a remedy*, capable of "producing often *a radical cure*, especially in nervous affec- "tions," treats the subject ably and exhaustively; but it seemed reserved for Drs. Shettle and Richardson to treat it, as it can only be treated scientifically, by gathering up the Electric, Galvanic, and Magnetic phenomena into one general remedial law.

"I have been making," says Dr. Shettle, "some investigations "on the blood, with a view of showing the precise nature of "the force by which *all the processes of animal life are kept up.* "Wherever arterial blood circulates in the capillaries, there "it has the property of giving out or imparting to the textures "a force which is none other than the electric and magnetic "(for I believe the two forces cannot be separated). . . . The "pulmonary capillary charged with carbon is in a state very "similar to an unmagnetized steel bar (*i.e.*, iron containing in "its structure a considerable portion of carbon)."

"One of the chief characteristics of arterial blood is that "it contains a large amount of oxygen. Now oxygen is one "of the most powerful magnetic bodies known, and acts the "same part to the atmosphere that iron does to the earth; "but it must be remembered that in this case we are not "dealing with oxygen simply, but with oxygen in its allo- "tropic condition of ozone—that is, the state of its greatest "density, and the state in which its magnetic and electro- "negative characters are most marked; so that we do not "hesitate in coming to the conclusion that arterial blood must "by its absorption of oxygen be rendered magnetic. Acting "upon this opinion, and notwithstanding that the late Professor "Faraday had stated that fresh blood was diamagnetic, I "deemed it expedient to find out whether arterial and venous "blood did not differ in this respect. I consequently allowed "arterial blood to flow through a tube, which tube had been "previously tested between the poles of an electro-magnet, "and found to be slightly diamagnetic, and then (whilst the "blood was flowing through) secured the blood in the tube. "The tube was next suspended as soon as possible between the

"poles of the same electro-magnet. The result was conclusive "and most marked. The tube was then removed, and after a "while suspended again, when it was found to be decidedly "magnetic. The blood was next removed and the tube washed, "and upon being suspended again it was found to have resumed "its diamagnetic properties."

But Dr. Shettle is prepared to go even further, and says he "has found many reasons why the electrical force should be "the primary agent in producing the phenomena of life. It is "true that the *one* force cannot be developed without the other, "but it is much more easy to produce a manifestation of elec-"trical force than to obtain evidences of chemical action."

"The blood is the source of vital action, or the vital force, "and admitting the blood itself to be disordered or diseased, "the force arising from it would be altered also, and we should "have either excessive or defective supply of nervous force, and "a corresponding derangement of all the functions of life. There "would be morbid irritability of the senses with craving appe-"tite, a general state of languor and lassitude of the whole "body, and an inability to exercise the muscular and nervous "systems for any length of time."

The interesting experiments of Dr. W. B. Richardson, F.R.S., during a lecture delivered at the Polytechnic Institution, afford the most conclusive evidence of the action of the blood in the electrical economy.

"The last question," says Dr. Richardson, "on which I touch "to-day relates to the conduction of the electrical or lightning "current through its structures when the body lies in its course. "*If the body be wet, or if there be on it any conducting points,* "*the current may, as we have seen, be over the surface only; but* "*when the spark penetrates, and when it kills* so rapidly as we "killed to-day, *what parts of the body convey it?* This inquiry "opens up the whole subject of the relative value of the struc-"tures of the organism as conductors, an inquiry which Priestley "commenced, and which has remained up to this time but im-"perfectly worked out. For fifteen years at least I, for one, have "been trying by experiment to get at precise facts, and many "others have been similarly occupied. Last year, aided by Mr. "Becker, of the firm of Elliott Brothers, I hoped to arrive at "some exact result, by testing the conductibility of nerve, "muscle, blood, and membrane by a given standard of electrical "resistance. In this research I had the most perfect of devised "instruments, but so easy was the decomposition of the animal

"structures, I could get no two correctly corresponding series of "results. This reward did nevertheless follow, the labour: I "*found*, as a general truth, that *blood was the best conductor of all* "*the animal fluids:* was *better than water, better than muscle,* and "*better than nervous matter,* grey or white. Our present "researches sustain this same rule. All the evidence we have "obtained from animals struck fatally with electricity is to the "effect that *the blood is the prime conductor of electrical currents,* "and that *even the nervous centres themselves are reached through* "*the blood.* I have been very anxious to show you the prefe- "rential conducting power of blood by an experiment which "should appeal visibly to the mind, and I have succeeded "by the following method:—I place in glass tubes, a foot long "and of equal diameter, portions of animal substance—blood, "muscular fibre, brain matter, spinal cord, gelatine, water, fat; "I arrange that the mass of each substance shall be the same. "I pass a metal conductor the same distance into each, and I "carefully insulate the tubes at both ends. I now make these "tubes form part of the circuit of the coil, and, acting on the "very happy suggestion of Mr. Tobin, I interpose between the "poles two of Gassiott's electric fountains or cascades. When "the room is darkened, see how beautiful is the light as it "streams over the glass within the globe; we are using at this "moment a metallic conductor. See, now the light is decreased, "and the current from the coil, instead of making its way "silently, flies across from a point to a point: we have inter- "posed our tube containing fat, and the current, resisted by that, "strikes across. See, again, the fountain is nearly as beautiful "as at first: we have removed our tube holding fat, and inter- "posed blood. See, again, the light is less: we have changed "blood for distilled water. Lastly, see a difference between "blood and spinal cord. We take two cascade apparatuses, and "connect both with the negative pole of the coil; we take blood, "and connect that with the positive pole, and also with one of "the cascades: we take spinal cord, and connect that also with "the positive pole and with the second cascade. By this plan "you will observe we allow the electric current to take which "course it prefers—blood or nerve—and we discover the pre- "ference by the light in the globes. The result is perfect; the "blood, we may say, takes all the current: the cascade of light "in the circuit of the blood is brilliant as before; the cascade in "the circuit of the nerve is not developed."

These investigations of medical and scientific men who have

most carefully tested the influence of Electric currents in the human organism, and the discoveries in Magnetism by Michael Faraday, together with the present brilliant results of science in the perfection of the Electric light by Magnetic Electricity, afford the most valuable basis for a belief in the power of Magnetism to produce Electrical phenomena. Our therapeutic application of Magnetism, must therefore in the nature of things be a reliable medium for Electrically energising the human organism, and in presence of the daily accumulation of facts, we feel that the subject only requires an investigation to bring conviction to all unprejudiced minds. It can only be a partial knowledge, or total ignorance of the facts, which could lead any scientific mind to ignore the place which Magneto-Electricity occupies in the art of healing.

Although this work was intended chiefly for circulation among persons whom Magnetic treatment would be likely to interest as invalids, we could not refrain from making this special appeal to Medical Men, to whom we all naturally look, not only to restore to health, but also to suggest the means by which disease may be prevented. If Magnetism possesses healing virtue and will prolong life, no mere feeling of professional etiquette should stand in the way of its general adoption. We do not assert that Magnetism will cure everything, and upon this point we desire to be very explicit. We maintain that it possesses great curative properties; and we invite the most searching investigation from the Profession without fear of the result. Our object is, if possible, to cause the whole subject of Magnetism, as applied to the cure of disease, to be made the occasion of earnest enquiry by those who are most competent to judge of its merits. We have no wish to enjoy any monopoly in the application of this curative agent, and should be only too pleased to see many others busily engaged in the work of relieving human suffering, applying Magneto-Electricity skilfully and with efficient adaptation to the needs of each patient, and in placing this remedy in its proper position as a therapeutical agent. There are medical men of very high standing in their profession, who are in fact of such high reputation that they are said to be at the top of the tree. Presuming that there is, as we have already indicated, a still higher tree, which like the Eucalyptus possesses great healing power, is it surprising that we, who have had such abundant proof of its healing virtues, should endeavour to awaken attention to its claims? We give every conscientious physician credit for doing

the utmost in his power for the good of his patient, but we fear that he often disregards much practical truth in connection with the art of healing which lies outside the ordinary practice of medicine and the teaching of his school. We admit that medicine has an important sphere of action in acute affections and that it controls the symptoms of disease; but it requires a more subtle chemistry to reach the cause of those symptoms, and eradicate the tendency to their re-appearance. Magnetism is one of nature's most energising and tonic restoratives, which strengthens the vital force of every organ, inducing buoyant and healthy action; and we contend that the sustaining influence of Odic force on the nervous system, although imperceptible, is nevertheless as much a matter of fact as the assimilation of food is in the physical economy. If it be supposed that Odo-Magnetic treatment is in any sense a stimulating or artificial process, we have only to reply that, according to our present knowledge, it is impossible to make use of a more natural means of recuperation. If, after the crops have failed from drought, we avert fruitless harvests by irrigation, is that unnatural? If, when it is almost impossible for a delicate patient to encounter our London fogs, he decides to sojourn in a more southern clime during winter, does he adopt an unnatural course, or in any sense stimulate his vital force unduly? By employing Odo-Magnetic influence externally *we do not* go out of our way to obtain anything, or set aside the ordinary course of daily life to seek health, for although complete rest and a *bracing atmosphere* may doubtless do much towards effecting a restoration, yet, in an enfeebled bodily condition, there is a necessity for the employment of some more energetic and radical, but not less natural, means of invigoration—namely, to surround the patient with the *Magnetic or Electric atmosphere* in such a gentle form that it shall be appropriated by the system with the same freedom as pure air, and produce that functional action of the organism which is absolutely necessary in order to restore perfect health. Such an ally, with the recuperative force, we have in the Magnetic aura or atmosphere evolved by our Odo-Magnetic garments.

It is a generally accepted fact that a negative or depressed condition of the human system or any organ of the body, renders man especially liable to attacks of disease during a negative or depressing condition of the atmosphere. The body is then unable to repel the subtle effect of malaria or poisonous atmospheric influence, *i.e.*, deficient of the necessary recuperative power for

retaining and securing a healthy condition. Magnetism enables us to live constantly within the presence and atmosphere of a vitalising influence known and admitted everywhere to possess properties more intimately allied to our health and well-being than any other yet discovered. These facts were recognised long before Magnetism was made so generally applicable. Now science and art have enabled us to apply these forces so effectively as to produce a balance of power and evenness of circulation in the human system which will restore and maintain a healthy equilibrium. They have not only proved to be efficient to restore health, but valuable as preventives against epidemic diseases, because it thus becomes possible to carry with us an *ever active* agency which pours into the system *gentle* currents of vitalising power to overcome infection and strengthen the resisting forces of the system against its approaches. For this reason it would be a great advantage, even to those in health, to adopt our system of Magnetic protection. However incredible these statements may appear, we assert that our pen would never have been employed in the advocacy of the Odo-Magnetic method of healing if it had not been proved in numberless instances to be a more reliable tonic for debilitated constitutions, or overwrought brains, than any prescription from the repertory of so-called orthodox medicine. Our successes have been mainly amongst that class of patients who were convinced that their chronic ailments would never depart unless they could realise an abiding energy which medicine does not give.

From these considerations, it will be manifest that there are two prominent characteristics of our treatment by Magnetism, which give it precedence over rival systems. The first is, its mode of operation is not symptomatic, but constitutional; and the second, that its greatest successes are achieved in chronic and complicated cases. This is not on account of its being a specific for certain affections, but because it gives a new impetus to the failing energies of the system, regulating the vital force and consequent functional action of each organ, thereby maintaining health and harmony where derangement and deficiency of nervous energy had previously existed.

We have demonstrated in our different essays, that derangements of the nervous system will account for almost all chronic ailments, whatever form the symptoms may assume. The question then arises, what means are best calculated to correct and prevent these derangements? From experience of the

most practical character we answer:—that improved health and energy are a natural consequence of our method of treatment because they aid the restorative forces of nature by supplying the required self-regulating power to the nervous system. By stimulating from nerve centres to nerve extremities, and assisting nature in her constant efforts towards restoration, more of the *vis medicatrix naturæ* is induced, and when the impalpable but vivifying force of Magnetism thus aids the recuperative powers of the system, there is every hope (presuming renewal of health is possible) that unfavourable symptoms will disappear, trying temperatures lose their depressing effect, and the vitality of the system be so increased that hereditary tendencies will be rendered inert, and the constitutional weakness overcome. We trust that this explanation clearly proves to those least accustomed to reasoning from cause to effect that Magnetic influence directly touches the origin of our chronic ailments, and is therefore of all known means the one best calculated to prevent the development of any organic disease. This being the established character of the remedy under consideration, a patient may as safely rely upon its health-giving virtues as he does in seeking the genial influence of pure air and sunshine, because Magnetism does not stimulate, but sustains, equalises and harmonises, and thereby enables the system to maintain the required balance of health. It cannot, therefore, tax and exhaust the system, for while it restores and sustains the failing energies, every organ of the body is better fitted to perform its proper functions, and to render united and effectual opposition to disease so long as the natural term of life shall last.

In this Appeal to medical men, whose work and purpose it should be to adopt every remedial agent which Nature, under the all-providing dispensation of the Almighty, places within their reach, we must at the risk of repeating ourselves, refer to the *results* which have followed the use of this force whenever it has been appropriately applied, as the practical evidence of the value of the discovery. Medicine is emphatically a *practical* science, and as such is judged solely by its effects. The physician's aid is sought after or despised according as his practice is known to be successful or futile. Now, apart entirely from theory, we have as sound and conclusive evidence of the actual and incontrovertible success of Magnetism as could be produced for the most standard medicine in all the *Materia Medica. We have the testimony of physicians themselves,* men of complete and recognised professional culture, and many of them

have said they could not speak with such confidence of this remedy, if they had not personally given it a protracted trial. Among the various nervous diseases, so intricate and intractable, and so alarmingly on the increase, we have had many cases of restoration to health when the patient had been pronounced incurable by skilled physicians. In short, it must we think appear patent to all, that whatever proof of the genuineness or usefulness of any remedy can be desired, has already been abundantly supplied by grateful patients on behalf of the Odo-Magnetic method of treatment. We shall enter upon a better state of things when the physician looks to Nature chiefly for the principles on which to prescribe. Macaulay thought it not unlikely that remedial discovery might, in the twentieth century, add several more years to the average length of human life. If we are to realize this hope, towards which we have as yet made little progress, it can only be by the completest obedience to Nature's laws.

It behoves us at all times to be extremely careful that we do not allow our prejudices to warp our judgment; but to apply ourselves to careful and unprejudiced examination, research, and inquiry, and practically prove before we condemn.

The subject here advocated has of late become very popular with many classes of the community and as a natural consequence has forced itself on professional attention; and we earnestly trust that the medical profession will give it that extended attention and support which it deserves. Great reforms in every department of religion, of politics, and of science have been demanded by the people before they have been conceded by the authorities. We are now content to leave it to the acceptance of those readers who love truth because it *is* truth, reform when it *is* reform, and to the consideration of such as are interested in a great remedy because they *need* one, either for their own good or the good of their fellow man.

THE UNSEEN:

OR, THE PHENOMENA OF

SPIRITUALISM, MESMERISM, AND MAGNETISM.

BELIEF in God and the immortality of the soul is common to all nations; yet our own intellect does not enable us to form any true conception of either the one or the other. The information we have on these and similar subjects is derived from the Scriptures alone; other conclusions we draw as the result of observation and experience, and therefore one theory is worth no more than any other. The only way of obtaining correct knowledge upon subjects wherein our intellect can serve so little, is to approach them with the conviction that we are not entitled to reject any evidence that may be offered to us till it has been thoroughly sifted, and proved to be fallacious. That the facts presented to our notice appear absurd, and altogether inconsistent, should have little weight in the investigation. Our intellects are no measure of God Almighty's designs; and any glimpses of light in the dim path before us, however strangely they may strike upon our minds, or however adverse to our opinions, should not be scornfully opposed, as they may possibly be showing us the way to one of God's immutable truths.

We know more about the body than the soul and spirit to which it is united, yet we are placed by the spirit in immediate relation with God and the world of spirits, just as we are placed by the body in immediate relation with the material world. Therefore nothing can be more natural than the desire to obtain some information as to what manner of life that is to be which any of us may have entered upon before this time to-morrow.

We do not desire to open the gates of the unknown world, and to introduce our readers into the domain of ghosts, spectres, and spirits; such nursery tales can never be worthy subjects of scientific discussion, and all such attempts, even by a classification of well-attested reports of such events, will yet be insuffi-

cient to account for any law by which we may be led to understand their cause. They belong mainly to the kingdom of fiction and shadows. We here give one instance from an exhaustive work, written by an Evangelical clergyman, who manifests much credence in relation to statements which he has collected, and examined with much liberality and candour. In commenting upon one of them, in which two or three persons were witnesses of repeated midnight apparitions and appalling sounds, but failed to discover their cause, he says:—

"At last the most courageous of the party resolved to investigate the cause of these disturbances, and one night, stealthily leaving his bed, quietly reached the place from whence the sounds proceeded. On entering the room in the midnight darkness, he observed a grey shadow, four feet high, and stepping forward to meet it, the apparition receded behind some furniture, and disappeared. From that time all the inmates of the house had more quietness and rest."

"Now," says the author of this book, "I am of opinion that if all apparitions and haunted places were investigated with as much courage, it would be found that among a hundred, perhaps ninety-nine are deceptions and delusions." Though we should not like to throw unqualified doubt on apparitions, we are of opinion that they generally take place when the perceptive faculties of the brain are in a lowered state, or in partial inactivity. This accounts for the fact that those who witness them rarely die of fright or terror, because they are not in the exercise of their full power of discernment, but are under an abnormal influence and dream, or are the subjects of inner impressions, namely, visions arising from internal disturbance.

Apparitions are, therefore, due to some derangement in the sympathetic nerves, which become masters of the situation, and begin to practise their power of filling space with forms, and to work on the brain, furnishing it with outward objects; the perceptive faculties simultaneously commence activity, affected from within exactly as if acted upon from without, and the apparition stands before us in the same objective perfection as if real. The most abnormal conditions with these direct results are seen in the delirium of drunkenness.

If we admit that dreams can produce impressions on our senses when asleep, we may assume with the greatest amount of certainty, and without losing the firm ground of physical possibility, that the faculty of dreams may work in us whilst

our senses of seeing and hearing are awake. The perceptive faculties of our brain may then be influenced exactly as in dreams, though we be not asleep; phantoms will stand before us in a given form, as perfect as any object when dreaming, and assume form and colour, and emit sounds which will affect us like the language of living beings; or, if our cerebral organs are more clearly active, the phantoms presenting themselves will not be so clear, but in appearance pale, greyish, nearly transparent; their voices will sound hollow, whispering, hoarse, or whistling; but as soon as the faculties of the visionary are brought into play, that is as soon as he altogether awakes, the phantoms vanish. Nothing can more speedily cure a propensity to see spectres than a firm will to verify by close investigation the reality of an apparition. As soon as we arouse the powers of our cerebral functions the spectres created by our inner organism are conquered, and fade into nothingness. As ghosts and spirits have always been extremely accommodating, they will soon begin to appear to those who wish to see them. They visit old churches, burial grounds, battle fields, places of execution, or any spot where some atrocious murder has been committed, and there the credulous may see whatever they like. Unconsciously (out of charity I will use this word) they lower the reasoning faculty of the brain, develop the vitality and irritability of the sympathetic nervous system, and become, in an unhealthy, weak-minded state, a prey to the influence of visionary dreams.

Spiritualists, like those afflicted with the above-mentioned disorders, are often distinguished by a pallid countenance, an oppressed respiration, dilated pupils, nervous twitchings, and all those symptoms which manifest themselves in persons in whom a morbidly-excited vitality has been developed. Mental diseases are common to those afflicted with second sight, and any such abnormal state of the nervous system as would constitute a Medium is of necessity a deranged and diseased condition of the vital forces.

Spectres or ghosts generally appear to the dreamer in the same costumes which they originally used to wear: the delirium of the spectator accounts for this. It is only a reproduction of what *has been* seen. The dialogues which are held by Spiritualists with such phantoms can easily be explained. They are the result of the visionary's own excited imagination, which not only enables him to see, but also to hear. Table-talkers and visionaries supply the phantoms and spirits, as children do their dolls and

cats, with those mysterious prattlings announced in high sounding phrases as the dictates of the spirits through the mediumship of a Miss A or B.

All ghost stories and all the legends and apparitions of the evil spirit may be said to have been genuine as regards the individuals who saw them. We do not doubt these visions as visions; we only assert that it was not in reality an outer phenomenon that impressed the "vision-seers," but that their excited imagination deceived them with forms as if they had been real. Heathen or Christian religious excitement has affected men to such a degree that the temporary intoxication has produced an artificial delirium. The phenomena of the dancing mania during the fifteenth century—the St. Vitus' dance, the later Tarantulism and Hysteria—took their origin, like the spirit-rapping mania of our days, in over-excited nervousness and a disordered imagination.

Of this sort, and of no other, are many of the Spiritualistic conversations. This opinion is borne out by the intrinsic value of the answers given. Nothing could be more absurd and insipid, nothing more revoltingly stupid, than the metaphysical, religious, Scriptural and worldly jumble which these people proffer. They defy with their assertions, not only the laws of reason, but also those of sense and good taste. Can there be anything more comical than this half learned, half religious, and wholly demented language? But as soon as we investigate their stated phenomena by means of animal or human magnetism, we find that it is not only in no way miraculous, but, on the contrary, merely the result of a disturbed state of the balance of their psychical and physical forces.

Shakespeare, who has called up a ghost to "revisit the glimpses of the moon, making night hideous," has clearly touched upon the "Spirit Question" in Macbeth, when he makes the ambitious Thane exclaim:—

> "Is this a dagger which I see before me,
> The handle toward my hand? Come, let me clutch thee!
> I have thee not, and yet I see thee still.
> Art thou not, fatal vision, sensible
> To feeling as to sight? or art thou but
> A dagger of the mind, a false creation,
> Proceeding from the heat oppressed brain?"

This last question might have served as an answer to all Spiritualistic manifestations. If people would only study Shakespeare, not for mere amusement, as a powerful poet, but also as

a deep philosopher, who gave us in his works a whole system of psychological truths, we should soon be made aware of the fact that the Spiritualism of our days is nothing but a mean, childish copy of that of past ages.

If so-called "spirit manifestations" are facts, they must be tested like all phenomena of the material world, and must come either under a category to be explained by experimental physics, or under the heading of mere derangements of our cerebral functions. As diseases of the brain, they would form a fit subject of physiological pathology. If gross deceptions, they ought to be crushed by the strong arm of the criminal law.

We acknowledge inexplicable phenomena, yet we do not believe them to be spiritual. Spiritualists say we ought to lay aside our prejudices: just so, but not for the sake of substituting more childish ones. We try to see, but do not believe, like Polonius, that the cloud is like a camel, or like a weasel, or like a whale, because some spiritualistic Hamlet bids us do so. We wish that all phenomena should be scientifically considered. We wish that men of genius and learning should investigate the psycho-physical element of our nature; that animal magnetism should be made the means of explaining the phenomena of our subtler nature, just as gravitation accounts for the movements of the stars. For we cannot attribute knocks to spirits. We cannot find any connecting link between spirits and the playing of accordions, or dropping of flowers, because we have seen all these things performed by conjurors. We find an extraordinary resemblance between the "ghost-stories" of the savages in Africa and New Zealand, the Chinese, Japanese, Indians, and Russians, and those of the enlightened Spiritualists of France, Germany, England, and America. Rumbling noises, whistling sounds, mysterious steps through the houses, bursting of doors, heavenly tunes, choirs of spirits, odours of bliss, and tastes of beatitudes, lovely apparitions of long-robed ladies, or frightful spectres of animals and monsters, have been the ingredients with which wizards and witches of all countries, under all climates, and in all times, have concocted their stupifying draughts of Spiritualism. (See Rev. Joseph Cook's Remarks, p. 139.)

When we are raised to a better existence, to a fuller undisturbed exercise of our faculties; when we have arrived at the highest potency of our existences; when we dwell no more in the material substratum, but are purified from all material elements; when we have reached a stage of pure idealistic activity; when we have left this material world as some-

thing altogether antagonistic to our better nature; then a new light will fall upon the questions that so perplex us here, and we shall see, in their true light, the realities of the Spirit world.

In the study of Animal or Human Magnetism we find the germs of powers that are never fully unfolded here on earth, and which have reference to another state of being, in most instances exhibited faintly, indeed scarcely observable; and when here and there manifested as part of man's higher and nobler nature, are too often derided, denied, disowned, misinterpreted, and maligned. It is true that imposture and folly intrude their unhallowed footsteps here, as in all domains of science and religion; but there is a deep well of truth to be discovered in this bye-path of nature.

We take certain phenomena in the world for granted. That Magnetic phenomena exist is indubitable. To deny the influence of Magnetism is to display obstinate ignorance, rather than mere want of faith. We refer now more directly to Human Magnetism, or what is also known as Mesmerism. To doubt it would be as unreasonable as to question the existence and effects of the Electric current.

Of all instruments we can employ, in order to enable us to discover the influence of imperceptible agents, the nerves are the most sensitive, especially when their sensibility is exalted by particular causes. It is by means of them that we have discovered the slight Electricity which is developed by the contact of two heterogeneous metals. The singular results in particular individuals, have given birth to various opinions relative to the existence of an impalpable force, which has been denominated Human Magnetism, or Odic Force. There is also the action of common Magnetism; the influence of the sun and moon; and lastly, the impressions which may be experienced in some nervous persons from the proximity of metals, or of running water. We are so far from being acquainted with all the agents of nature, and their different modes of action, that it would be quite unphilosophical to deny the existence of phenomena resulting from unseen influences—natural influences.

The force by which mind, will, and intellect exercise their functions constitute phenomena, furnishing us with indisputable proofs of the existence of an order of things entirely different from that of known material things, nevertheless allied to some force or influence which may only be known by its effects. Will is only another term for force. We know the effects of

Electricity, but we do not know what Magnetism, Electricity, and Heat and Light are as regards their absolute entity, or the thing in itself. Will is set down as the first active principle of all psychical and physical life. Human Magnetism is indisputably this force of will in exercise; and although we are not at present able to explain clearly its working physiologically, yet, as force must work according to certain laws, we may at least try to find out those laws.

This Magnetic force, which we see working in metals, which we trace all over the surface of the earth, which we recognise in the streaks of the Aurora Borealis, which we can detect in lower animals and our own nervous system, we must ere long acknowledge to be the active agent of communication between mankind, even as we have learned to acknowledge its presence as the force by which the vital functions are carried on in the human organism.

Electro-biologists may lecture on it, make experiments before the public on men and women, and produce astounding effects; but such is the apathy or wilful indifference of the leaders in scientific circles, that the results are either denied altogether, or the source of the power misrepresented. Meanwhile, this marvellous force may be abused as a mysterious toy by spiritualistic mountebanks, who trade on the credulity of the ignorant masses, and degrade a natural force (as yet undefinable), by professing that it peoples our tables and chairs with supernatural beings*—a delusion, we believe, only credited by those whose mental and physical powers are in an unhealthy and disordered state, as we have endeavoured to show.

With regard to the knowledge of will force or Human Magnetism, much progress has been made during the past ten years. *Animal* Magnetism is, however, no new discovery, but as old as the *human* race, it is inseparable from life, although like many other vital phenomena, so subtle in its influence that it rarely becomes apparent. Its value and importance have only recently dawned upon the medical world, and yet it is closely linked with all scientific facts, belonging especially to Light, Heat, and Electricity. We may truly say this Magnetic influence is the "mother truth" relating to Physical Science, underlying the so-called phenomena of spiritualistic

* We are indebted to Professor Zerffi's pamphlet on "Spiritualism and Animal Magnetism" for his admirable distinction between Human Magnetism and so-called Mediumship.

manifestations, and throwing considerable light on the mysteries which have hitherto distinguished them.

The wonders of Mesmerism—as perplexing to the operator as they were to the patient—find a solution in the simplicity of Magnetism. Ignorance of the source and meaning of the phenomena led to all kinds of superstitious notions which the simplest scientific laws explain. There is a variety of phenomena passing under the names of mesmerism, psychology, biology, animal magnetism, and spiritualism; they are reducible to one general principle—the influence or action of mind upon mind, and the communication of vital force from one person to another. Volumes could be filled with incidents proving the existence of these subtle forces; but we have confined our remarks within the range of ordinary facts and well-established laws, explained by the Odic influence of Magnetism on the mind, affecting its balance of power and activity.

The medium of communication between the mental and physical powers being the nervous system, if the mental is in a disturbed condition, the physical sympathises in a proportionate ratio. As disturbances of the mind induce derangement of the nervous system, and through it of necessity every part of the organism, so the physical derangement being continued, the mental part of the being is influenced by reaction. In such cases a remedy to be thoroughly effectual must produce a harmonising effect on the mental as well as the physical organism, restoring the nervous equilibrium. Disorders of the human system may, therefore, be produced in opposite ways; primarily, by direct action of the mind upon the nervous system, as seen in the effect produced by various mental emotions and mental strain; and secondarily, from the effect of deleterious air, food, or other matter upon the system, or accidental bodily disturbance. In either case, any treatment that is effective is more or less of the Electrical character, but Odo-Magnetic influence goes at once to the cause, which is chiefly mental, neutralises it, and then, by its vitalising power upon the system generally, proceeds to restore its original harmonious condition of health and activity.

In our essay—"Toil and Rest: Day and Night"—we confined ourselves chiefly to the consideration of the phenomena of healthful and refreshing sleep as a necessary preparation for the active duties of the day: we have in this essay dwelt at some length upon unseen forces, and their effects upon our health and well-being. We trust that we have satisfactorily proved the

existence of phenomena resulting from natural causes, and the direct relation of such phenomena to mental and physical ailments: and also that, in the commonest affairs of life, we must constantly infer and accept more than can be demonstrated. We witness daily the vivifying effects of the sun's rays, lighting up all nature, and maturing all vegetation. Yet we do not see how this is accomplished, or understand the power which binds planet to planet, and harmonises the forces of nature. The husbandman commits his seed to the working of laws which he does not see, nor, in fact, comprehend; and the mariner consigns himself to natural elements which he cannot see, and is often powerless to control: each puts cause and effect together, and one hopes for an abundant harvest, the other to return home in safety. Although, without controversy, great is the mystery of the commonest yet most reliable truths, they are still dependent on the law of cause and effect, from which spiritualistic manifestations as explained by the supporters of mediumship appear to be too disconnected to warrant our confidence.

We had undertaken only the scientific consideration of—so-called—spiritualistic phenomena; but it has been suggested that a glance at its religious aspects would tend to make this essay more complete. We therefore add the following remarks:—

From the history of Spiritualism, it must be apparent that it is not a desirable thing to be a medium. Whether we become so willingly or unwillingly constitutes the act either a sin or a misfortune. We truly sympathise with those who feel it to be a misfortune that they should have been spiritually influenced in a way divinely condemned and denounced by Scripture. Spiritual communications to men, apparently of the character reported by modern Spiritualists, have occurred in all ages. God's Word admits this possibility when warning us against seeking unto familiar spirits and wizards that "peep and mutter." The super-human acts of familiar spirits are not of the Biblical order of supernatural miracles—*i.e.*, divergences from the created and fixed laws of Nature. In none of the wonders of false religions do we find proofs of creative power, as in many of the Scripture miracles. Both in the Old and New Testament we read that the power by which the Saviour or the prophets wrought their miracles was supernatural in its origin, and Divine in its administration. We may never be able to explain the true cause of the phenomena produced by Spiritualists; but, accepting God's Word as inspired for communicating His will to men, we may assert more clearly than Spiritualists that there

are numberless forces working for our wellbeing which we cannot comprehend. If they can bring modern evidence to support the Biblical doctrine of the existence and operation of good and evil spirits, they only strengthen a fortress already impregnable.

We have been surprised to find how little even those who have written upon Spiritualism, in the most thoughtful and careful manner, with a view to obtain credence for it, gain the attention of the public generally. Even a perusal of such works as relate to Spiritualism seems unprofitable, and we fail to find any advantage attached to the study of it, except it be for exposing the folly of believing in such direct spirit manifestations. It is certain that if such revelations exist, they are not God's appointed way of conveying truth and blessings to man. The Scriptures plainly teach us that those who slight the written word of God would not be convinced "though one rose from the dead."

We sound the alarm from the writings of those who have proved such a course to be one of folly and sin.

It appears to be a Divine law, that mankind in the present state should be guided in temporal things by reason, and in those which are spiritual and Divine by the Holy Scriptures, and in both by providence; and, if we ought not to know anything of the future, except what God of His free will reveals to us, it is undeniably sinful to seek in ourselves, or through others, any connection with the spiritual world, so as to become acquainted with hidden mysteries. We ought not, therefore, to seek intercourse with spirits, for we are nowhere referred to them in Scripture.

We believe that there are lower depths of misery for some of the departed, as well as loftier heights of happiness and glory for others. If there should be any intermediate state for spirits still in unrest, it appears probable that they wander because they are not satisfied with their appointed abode, and are nearest allied to the spirits of living men; and therefore unlikely to be the messengers of good to man, and should be avoided, because their revelations would be mainly confined to things of sense. This is therefore the sensual view of spirit life, and very widely different from the spirit of faith and expectancy which believes in the God of spirits, and has the assurance that we can enlist the power we trust in every time of need.

William Huntington's "Bank of Faith" appears to be the most reliable and profitable work to be read on this subject. The facts in this remarkable book are records of direct personal

blessings as a result of faith in God, believing that He was still able to talk with men as a man talketh with his friend, to shut the mouths of lions, or to quench the violence of fire.

Materialists may deny the reality of communications between spirits and men,—we do not; but we do deny the trustworthiness of such communications as sources of religious knowledge. Materialists seeking light will not find it by such means, although they may learn to acknowledge a superhuman power in nature. This discovery adds nothing new to theology or religion as a revelation of the supernatural.

The Rev. Joseph Cook, in his exhaustive lectures on this subject, has some concluding passages on that which is strictly supernatural as follow:—

"The merely superhuman should be distinguished from the strictly supernatural. You ask me how I am to guard against admitting signs and wonders and Catholic miracles as supernatural acts. I would do it by scientific and Biblical rules, which cannot err. I would do it by practising straightforwardness in investigation; no evasion and no credulity—no materialistic unbelief on the one hand, and no superstition on the other. The magic of the unseen must not unsettle us. We must not ask here and now to have the gates opened unto the eternal world. The sorcery which misleads hundreds and thousands is this desire to have the unseen revealed by means forbidden and deceptive. To be captured by trickery or deceived by coarse impersonations of departed spirits, is to be wrecked morally by the characteristic evils of this leprosy—Spiritualism.

"In the person of our Lord we have the only perfect adaptation of man's nature to the laws of the universe. This is something supernatural. It is not natural for the finite to be perfect, but our Lord's character was perfect. His doctrine, and His only, fits the universe. He does not show the imperfection of the finite, but the perfection of the infinite. The sinlessness of Christ is one proof of His origin. He is absolutely perfect, and as such is supernatural.

"In the resurrection creative power was exercised, and in prophecy supernatural power was displayed. A distinct prediction was given concerning the coming of our Lord centuries before the fulfilment of the prophecy. All such prophecy involves supernatural powers. This strictly supernatural trait in prophecy and the resurrection proves the divinity of the whole Bible. There is no morally erroneous doctrine in the whole thirty-six books.

"We may prove that there has been a supernatural guidance of history in accordance with prophecy. In that guidance we may find supernatural power not to be exercised by any finite spirit.

"I am no partisan for any yet unrisen star beneath the horizon of science. If the Biblical teaching of spirits good and bad could, by modern evidence, be proved to be true, I should be only the firmer believer in the Bible, with its whole supernatural history. If spirits that 'peep and mutter,' to use the Scriptural phraseology, are abroad in the world, and if there be need of warning modern generations, as the ancient ones were warned, not to have commerce with demoniacal powers, I wish to listen to that warning which was made of old a part of Divine Revelation. I am not in danger of supposing that these atrocious and poisonous whisperings, which mislead men and women only too often into erratic opinions and conduct, are from on high. But if you were to prove to me that good spirits can speak to us as well as evil, the inferior manifestations of *Spiritualism* must be subject to the superior ones of *Divine Revelation*.

"I believe Archbishop Whately was right when he asserted that the Biblical truths concerning good and evil angels are truths for all time. If you were to fortify this belief by modern instances, I should yet stand in Archbishop Whately's position, and make the teaching of modern spirits, especially such as 'peep and mutter,' subject to the angelic spirits whose effulgence has made mortals as dead men, and to those communications which, by being absorbed into the veins of the ages, have been proved to give full health to human civilisation. As the viper beneath the heel is subject to man, so would I have the witchcraft which 'peeps and mutters' subject to Him who spake as never man spake. The more you prove the better. I think you have proved nothing of importance, except that there is a psychic or will force, and that materialism is not true."

BODY, SOUL, AND SPIRIT:

OR, THE HUMAN TRINITY IN UNITY.

THERE is a striking chronological order in the revealed doctrines of the Holy Trinity, and the Scriptural teaching relating to man's tripartite nature. The earlier books of the Old Testament reveal one God, one self-existent Jehovah, the great I AM, and that beside Him there is none else. Then we find the coming Saviour of mankind predicted with increasing clearness, until He is announced as God's beloved Son, and declared to be equal with the Father. But the Divine Spirit is not clearly revealed until Jesus speaks of Him, saying, "When He, the Spirit of Truth, is come, He will guide you into all truth;" and we find that this clearer revelation of the Spirit enables us to comprehend the things of God, "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

The self-existent God was in close communion with man until by sin came ruin; then restoration was promised through God's eternal Son; but it was not until this promise was fulfilled that the Holy Spirit, the Sanctifier, was given to renew the whole man; and it is an instructive fact that this last link in the Divine Trinity constitutes the first and highest link in this triple nature of man. Man thus clearly partakes of one of the attributes of Deity.

Emanating directly from God, by the combined will of the Trinity, man has of necessity spiritual faculties, and possesses a triple nature. We can thus trace not only the distinctive characteristics of spirit, soul, and body, but the connecting link of man's tripartite or threefold nature with the Trinity itself—Father, Son and Spirit—spirit, soul and body. The spirit, the highest part of his being; the living soul, those created powers and intellectual capabilities by which man excels the brute; the body, the outward and visible temple of his earthly life. We shall consider these in the order thus indicated. The spirit and body present to our minds the two extremes of man's nature; but we fail to recognise that the

living soul, or sensational nature, is the connecting link between them.

Scripture says that spirit and soul were imparted when the organisation of the body was completed. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The lives—or the spiritual as well as the earthly existence—were breathed into the already-formed body, and man became a responsible being, endowed with a soul—a principle embodying capacities above and beyond any other animal existence. The soul he can raise or debase, as he can in this life make his body a temple for the Holy Spirit to dwell in, or otherwise; the life he cannot lose. The image and likeness of God directly imparted from Himself were mutilated by the fall; and now man, unless "he put forth his hand and partake of the Tree of Life," must perish everlastingly. Man once walked forth in paradise, reflecting invisible love and joy, connecting the visible and invisible worlds in his own person, living in harmony with all around him, his soul in union with spirit and matter, his body a tabernacle or dwelling for the Spirit of God as well as for his own soul. God only knows the exceeding sinfulness of his sin, which so completely "shut out with woven shades the eye of heaven," and left him dead in trespasses and sins, a being with propensities, powers and capacities perplexing to himself, and explained only by the inspired Word! The only revelation of his nature and destiny must come from the Author of his existence.

From what source can we gain clearer views concerning ourselves than Scripture supplies? Its language is emphatic. Man's tripartite nature is there described as consisting of Body, Soul, and Spirit. We are better able to comprehend the capabilities of the soul when we take this Scriptural view of it as an intermediate principle between spirit and matter.

All Christians admit that man has a *soul* with ennobling powers, which may be debased or refined, but they do not so clearly apprehend the higher *spirit* life; although the recognition of this truth is calculated to link our spirits more closely to the Great Spirit, to enhance our happiness here, and most fittingly prepare us for an eternal union with Him in "Whose presence is fulness of joy, at whose right hand there are pleasures for evermore." While sojourning on earth we are none the less God's children. "He knoweth our frame, and remembereth that we are dust," yet breathes upon us His Spirit; and, "because He lives, we shall live also."

When it is said that man was created in the image and likeness of God, the terms "image" and "likeness" should convey the two ideas, spirit and attributes—a spirit like God, with attributes and perfections also like His, although in a limited degree. The latter, "likeness," was lost by the fall, and the "image" defaced; man became "dead in trespasses and sins," so that "he that liveth in pleasure is dead while he liveth." The body must die, and all that panders to its cravings tends to bring the *soul* into the bondage of death. The Saviour's words explain this tendency of our complex being: "Ye will not come unto Me that ye might have life." The same gracious words proclaim His will concerning us that we should listen to the gracious invitation, "Come unto Me." Responding to that call, our spirits are revived, and we are conscious of the indwelling of the Divine Spirit; our souls are flooded with light and joy, and we are raised into harmony with the Divine mind and will. Man still possesses a divine principle capable of being renewed in his Maker's image and likeness: he is dead to a sense of his high original and of his possible restoration to it, having only an occasional feeble flutter of conscience accusing or else excusing. The simplicity of truth is often the ground on which we stumble. The truth is not concealed; but we often look for it in the wrong direction. The patient search after truth will be rewarded; the cry, "Lord, lift Thou up the light of Thy countenance upon me," will be heard. The doctrine of original sin will be explained as we read: the Scriptures will reveal the cause of our distress and unrest, and no less clearly shall we see the remedy in the new birth, so that from the earthly there may rise the regenerate and sanctified being, more closely than ever allied to its Creator, because redeemed again unto God.

Life and immortality are brought to light in the Gospel. Thank God, this mystery is not beyond our knowledge and comprehension! In His infinite wisdom, the Great Spirit adapted our spirits to a physical world, from whence we may derive intelligence and knowledge of good and evil for our spiritual and eternal well-being.

Although man, having received the impress of Divinity when created, lost it by the fall, and also the consciousness by which he may regain a knowledge of his destiny and possible restoration to Divine favour, the all-wise Creator still regards man as His offspring. Glorious truth! worthy of all men to be received! "Christ Jesus came into the world to save sinners." With a distinct consciousness of our condition as personal

sinners, we may resort to the one Saviour, and may again partake of the life of God and the promised immortality. Blessed be God, we need not descend to the low ground of scepticism to fight the battle of truth; we have a right to keep the vantage ground of revelation, which those may assail who are presumptuous enough to do so.

We begin to suspect that it is the view generally presented to the enquirer which leads to so much misconception of the Gospel. If we can induce a truth-seeker to take a Scriptural view of man's tripartite nature, instead of the confused idea of body and soul only, the doctrines of original sin and the necessity of a new birth will be less perplexing to him. He will see that, although dead to a sense of his loss and the power by which he is to recover his likeness to God, the germ of this new life is still within him: there lacks only the re-animating principle. "Christ has brought life and immortality to light through the Gospel:" believing this truth, his spirit is revived, re-animated, and he may, like Paul, learn, by God's grace, to hate the things he once loved, and love the things he once hated, and be led to exclaim, "The life I now live in the flesh I live by the faith of the Son of God."

Irenæus, Justin Martyr, Clement of Alexandria, Origen, Didymus of Alexandria, Gregory of Nyassa, and Basil of Cæsarea, all note the distinction of soul and spirit, and designate the spirit as that which bears the truest image of God. Surely it is quite as well to take the Bible as it stands as to accept the conclusions of those whose authority is derived neither from reason nor revelation, whether the teacher be an Evolutionist or altogether an avowed Atheist.

If we suppose for a moment that matter produces mind, or that mind, which thinks, reflects, attends, remembers, perceives, associates, and wills, is part and parcel of the brain, the question still remains, what registers these impressions? The only plausible answer is supplied by Scripture, "What man knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God" (1 Cor. ii. 2). Thus we are instructed that man—with reverence be it uttered—possesses as distinct a spiritual existence as God Himself, and it would be as vain, in contradiction to these words, to say that the spirit of a man does not signify a man himself, as to say that the Spirit of God does not signify God Himself.

This spirit-life was given to man, and he became "a living soul"—a living embodiment of sensations, some of which he

has in common with the animal kingdom; but this fact does not place him on the same level. The tiniest insect is so fearfully and wonderfully made that we cannot with propriety imagine any one complete animal organism to be more admirably adapted to fulfil the ends of its existence than another. It is the "stirring of Divinity within" which makes the man superior to the most delicately constructed animal.* The Scripture record is, that eight *souls* were saved in the ark, souls which the Spirit of the Lord had endowed with understanding; but no mention is made of this faculty being possessed by the animals enumerated as entering into the ark. Scripture further expressly states that the soul of man can sin, can be lost, can be saved from death; but nowhere is this said of animal life. To feel and enjoy the indwelling presence of the Great Spirit is the power which dignifies and ennobles man—the only creature into which the Creator breathed divine attributes.

The powers of the human soul, its nature and properties, are therefore to be considered as distinct from the spirit. We trust it is apparent that however insensible to any spark of spiritual life the human soul may be, there is in every man a divine monitor (conscience) by which, under the operation of the Divine Spirit, he may come to know his relation to the great God. The germ of this spiritual life may be dormant in the conscience until quickened by the Spirit, and in some cases it has been so directed Godward by the Divine Guide and Comforter that the enlightened conscience has exulted in a knowledge of the indwelling of the Spirit of God, doubting it as little as he could doubt his bodily existence. Can we not then allow that *if* this conscious indwelling of the Spirit is not attained in this life, we may awake to the tremendous reality of its undying character in the next? Our spirits, good or bad,

* I do not know that I should differ much from those who hold that animals have a soul, and that they can reason; nor do I see that the Scriptures preclude such a belief.

The power to reason from nature up to nature's God, as the Christian does, must be a very different thing in man and animals. Solomon speaks of a different spirit, and Nebuchadnezzar had his heart changed to that of a beast. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider:" consider—the *Master* they should serve, the God to whom they owe allegiance.

We can comprehend so little of what spirit attributes are in this world that as we approach nearer the Spirit of the ever-living God in the next, the gulf between man and animals may be infinitely more impassable than in the present.

Surely every Christian will feel how much more closely, even in this life, he can learn to comprehend these great truths than mere animals can.

will quit the body to know, if the soul is unsaved, the awful import of the words: "What shall it profit a man if he gain the whole world and lose his own soul?"

This sentient and intelligent creature man, is, therefore, capable of comprehending his Creator: his restless research, his ingenuity of enquiry, and intuitive power to look into the dim distance, prove there is "mind in man; and the Spirit of the Lord giveth him understanding." Mind and understanding may here mean SOUL, which the Lord enlightens by His Spirit.

Man, then, feels a capacity for contemplating the immortality for which he is destined; and the glory of distant worlds of intelligence and delight is within his ken; his spirit calculates on a life commensurate with its desire; he has an assured belief in the reality of such an existence as his mind contemplates. A knowledge of his creation forbids him to think his destiny ends with the death of the body; nay, as his intellect expands, the more does he aspire after immortality—the more intimate he becomes with the mysteries of his existence—the oftener his soul finds stability, satisfaction, and rest in contemplating the eternal. Unhappy soul, whose only glory and convenience in this life is the end of all its actions! Such a soul does not believe in omnipotent love; does not desire to possess it; and cannot adore it.

The philosophy of Scripture teaching points to a higher aim than this—to nothing short of a participation in the Divine nature. It regards man as capable of instruction by acquaintance with good and evil, by knowing the source of his power through the indwelling Spirit of God, enabling him to choose the one and refuse the other. His will may be disciplined, his motives purified, and his soul prepared for introduction to an enlarged existence. The instinctive and intuitive knowledge which man possesses above and beyond the animal world, with the capacities of the soul, manifestly fit him to soar beyond that which is finite. Yet, in pursuing our subject, we must remember that a full comprehension of it is not possible to those who only "*profess* and *call* themselves Christians," unless they earnestly desire the Divine nature, and are striving to be partakers of it—enquiring ever after truth for its own sake—willing to have their faith tried, if need be, by fiery persecution—fighting patiently against prejudices and opinions to a full assurance of faith. Men of such stability are necessarily thinking men, thinking for themselves, resting on ascertained facts, and ever drawing an inspiration of truth from the only revelation to man of his origin and destiny. Common sense

sees disorder in the world, and condemns it, as the Bible does; but the enlightened conscience discovers in the Bible a remedy for moral evil, and a means whereby the restlessness of human nature may return to the order and beauty enjoyed in the earthly paradise. By the indwelling of a pure heart and a right spirit, a perfect reflection of the Divine nature in man will be exhibited. How puny is materialism! how ephemeral the buzzing flight of the assumption, "There is no God, spirit, or soul; or, if so, the God cannot be known!" Yet the very superiority of man as a rational creature should prove the existence of a latent power of reason within—to lead through nature up to nature's God, the Infinite Spirit, the centre and source of all life, light, and joy.

Reason does not thus humanise the Deity by partaking of its light, but the human is thereby elevated to the Divine. How dignified does man become through God's condescension!

> "Unless above himself he can
> Erect himself, how mean a thing is man!"

The high and noble faculties of the human soul may be cultivated and improved, or neglected and destroyed. Wherefore, the Apostle says: "Warn them that are unruly," because we are taught that unruly spirits may become, first earthly, then sensual, then devilish. The result of our training will be either to ennoble or to debase the conscience, the affections, the will, and the understanding eternally, according to the course we pursue. It will be wise of us to apprehend what St. Paul says concerning the work to which we are exhorted to address ourselves, "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. vii. 23). All our sensations are to be brought into subjection to the higher faculties of the human soul, and conscience must be enthroned as God's monitor and governor of all. Although these sensations are manifested in the body, the directing force lies behind it in the spirit-life. The spirit of the man controls the action and determines its quality; hence we see it would be an incongruity to say, "Ye know not what manner of *soul* ye are of." By following the spirit life according to the dictates of conscience, the soul is elevated, or by yielding to the solicitations of the body, it sinks into sensuality.

The term "soul," as applied to man, has a variety of meanings in Scripture, signifying the mind or will, and sometimes the breath; the union between spirit and body being maintained

as long as respiration is performed, and ceasing when it expires. While advancing such thoughts upon the living soul as naturally arise out of the subject, we may venture to say that "mind" is a term vaguely conveying the idea of many different powers of the soul in man, generally understood to mean the thinking principle. To speak of the power of the manifestation of the mental principle in its connection with the body would be almost nonsensical, as we wish to treat not of a manifestation, but of the living motive-power of all principles and manifestations. The soul is significantly the centre and bond of the faculties variously described: when inferring truth from truth, we call it UNDERSTANDING; when indulging in flights of fancy, IMAGINATION; when reviewing the past, MEMORY; when choosing or refusing, WILL. We perceive this diversified operation of the mind, and call it by different names, according to its varied manifestations: yet all these faculties are identified in the one soul; amidst all the diversity of our thoughts and purposes we acknowledge the unity of one principle. We cannot explain the mode any more than we can the nature of that which thinks, reflects, understands, imagines, compares, and decides. To attempt a definition of these mental processes when we cannot understand them neither improves our faculties nor advances our finite knowledge; any elaborate disquisition on mind and matter, would, therefore, not enlighten or inform us beyond the low level of the schoolboy's definition, who, in answer to the question, "What is mind?" said, "No matter;" then "What is matter?" "Never mind." We cannot discover anything concerning either but in their operations on each other.

It is clear from every instance of MEMORY that ideas do not register themselves in any part of the material body, for every atom of it is successively removed in the process of vital action. A man's body does not continue to exist of the same identical materials; it follows, as an inevitable conclusion, that memory is not a record written there; the store of ideas must belong to an independent, unchanging being; for whenever they are reproduced they are found unaltered, and must therefore have existed in that which does not change—namely, the undecaying soul.

The human soul, created not inspired, is possessed of an exquisitely refined sensibility, and consequently has a capacity for higher degrees of enjoyment, and is capable of more extreme pain and suffering than any animal existence; its higher and nobler sensations consisting of the understanding, the will, and the affections. Conscience directs the will. When its

dictates are not obeyed it may become the most tormenting accuser, and awaken the soul to the real and terrific character of its misdeeds. Judas could not bear it. The judge who condemned Lady Jane Grey became mad from remorse. Conscience can also minister consolation and comfort from a sense of peace and pardon. Conscience is the sentinel in the soul; and when the office of watchfulness is duly exercised, the evil is shunned, or the omission is recorded without partiality. Although the darkness of night may hide us from others, or the darkness of our mind hide us from ourselves, this is the eye which seeth in secret whatever we do, whether through ignorance or hardness of heart. Although conscience in us may sleep, it can never become blind. Nearly all the faculties of the human soul may be seduced, but conscience never. Some day it will reveal to its possessor his true character.

We see, then, the essential difference between the soul and spirit. A man may be dead spiritually while he lives—dead Godward—but the Saviour says, "Whosoever liveth and believeth in Me, shall never die." These are conscious now of the spiritual life, and the soul so believingly united to Christ shall not die. May we not also perceive that if these points are established as Scriptural, we have clearly before us the immediate existence of a spiritual body when separated from the material body? for St. Paul says, "If there *is* a natural body, there *is* also a spiritual body;" not that we who have become alive in the spirit-world should be unclothed, but clothed upon with our house, which *is* from above—separated from the material body (departed this life), but alive for ever in the spiritual body, and all that is essential to our happiness in the spirit-world provided for. It is an error of theologians to propound a doctrinal view of the resurrection which the Scriptures do not teach.

There is, undoubtedly, to be a restitution of all things, and a clearer revelation of glory for those who have departed in the faith; "When He shall come to be glorified in His saints, and to be admired in all them that believe:" then we, "which are alive and remain . . . shall not prevent (go before, take preference of) them which are asleep;" and here the Apostle uses the term "sleep," that we may comfort one another with his words. The departed are not dead, any more than Moses and Elias who appeared on the Mount of Transfiguration, or Dives and Lazarus, who were fully awake to their position; but to our finite judgment they appear so. The emancipated spirit is freed, and partakes of the new life: the husk only is cast off, and left in the earth.

In sowing seed, we deposit a body which has still the germ of life in it; in the burial of the dead, we deposit only the original dust, the spirit is gone to God who gave it: we forget this difference.

The subject is too vast for discussion in detail, and any reference here to the spirit-world is only made so far as it touches man's tripartite nature. Our endeavour in these essays is to treat only on those subjects which involve the welfare of the body, and we shrink from indulgence in any speculative theory respecting the unseen and eternal, or taking up any view of the subject which is not substantiated by the grand old Book. On this point, however, it is ours to question why anyone should ask us to accept a teaching which is not in the Book. We think our view of spirit-life, as revealed in the Scriptures, warrants us in believing that the spirit is at death freed from the material body, takes a spirit form, and lives in the state for which the soul has been prepared, according to the deeds done in the body. When on earth the faculties of the soul have been consciously most active when least in bondage to the body. Even in the somnambulistic state the vividness of the things seen and manifested to the mind will be in proportion to the profoundness of the bodily sleep. Many facts of this kind most demonstrably prove the distinct operations of the soul apart from the body, and during the suspended action of every bodily organ.

"If there IS a natural body, there IS also a spiritual body" (R. V.), yet the anatomist has never been able to define the spiritual or sensational nature; neither has anatomical science, even when aided by microscopical investigations, been able to discover the mind or intellect, with its thoughts and affections. We can only detect the presence of the spiritual form in the *living* body; sensibility becomes extinct when the spirit-life and form have flown. So completely does the spiritual body pervade the entire organism, that after a painful or diseased limb has been amputated, the patient has felt a pain where the removed limb would have been. Many of those who have lost the whole or any portion of a limb find that although it has actually gone, it is not lost to their feelings. They never lose the consciousness of any part which has been taken away. We have in our knowledge one instance of this class: a limb was amputated, after which the patient was as well able to predict the coming weather by pain in her hand and fingers as when she possessed them in a natural form. This is the experience and testimony of those who have lost any part of their out-

ward form,—a fact familiar to all surgeons, and satisfactorily accounted for only on the supposition that man possesses a spiritual body unaffected by the destruction of the outward organisms.

We may therefore boldly aver that we have as sure evidence of a spiritual body as we have of a material body; and this admitted, everything in relation to these facts becomes plain and simple. In the chemistry of death the earthly husk remains in the retort, while the volatile existence ascends to the higher sphere in perfect form. When freed from the material body, the spirit loses nothing that constituted any essential element of its being. It has parted with no life, for the outward body had none of its own. It has been deprived of none of the senses, for these belong to the soul; and it carries with it all it possessed while on earth, except that which is of earth. We always think of our friends, after death or their emancipation from the material body, as persons, for the human form enters into our conception of personality. Subtract this element of form, and it is equivalent to their annihilation. That this is a truth taught by revelation none can doubt. It is not supposable that God would so constitute our minds that they must of necessity conceive a falsity. That the spirit has form and shape constitutes the foundation on which an intelligent belief of its immortality rests. Remove this, and the reliable proofs of our personal existence hereafter are deprived of the truest ground for Christian faith to rest upon. "For I delight in the law of God after the inward man" (Rom. vii. 22); "But though our outward man perish, yet the inward man is renewed day by day" (2 Cor. iv. 16). "To be strengthened with might by His Spirit in the inner man" (Eph. iii. 16).

The material body has no force of its own but that of gravity and cohesion, in common with all solids and fluids, and is destitute of feeling. That it feels, is only in appearance, not in reality. The limbs, muscles, and organs are only instruments acted upon by another force. This force the mind uses, but we can no more comprehend what it is, beyond a will-force, than we can comprehend the Magnetic and Electric forces or fluids. In walking there is no preparation but that of the will; the man walks because he wills to walk; his mind's act is immediately obeyed by his body. There is no knowledge of the instruments employed, no idea of intervening nerves and fibres between the will and the act. The mind is sensibly in every limb, and acts whenever and wherever it pleases to act, provided the mechanism be fit for use. It must be in contact with the

instrument, for it cannot act without it; it cannot act where it is not; therefore, the material body in this sense limits the power of the mind. This force of will in a healthy body is incalculable. This is best seen in the fact that the very muscular fibres which during life might have been employed in the lifting of hundred-weights, may instantly after death be torn by a few ounces. Will imparts power by the discharge of this Electric force, just as the Electric current converts inert iron into a mighty magnet. These facts strikingly illustrate the power of the soul over the body, to use it at will.

Thus we perceive the power of our will acting through the soul in the material body. The spiritual body must be a structure completely adapted to the energies of the unshackled soul—one that would offer no impediment to motion, be incapable of exhaustion, or, like a perpetual lamp, be fed with power as fast as it is used; be indestructible, invulnerable; in short, a vehicle so entirely governed by the indwelling spirit as to go whithersoever the spirit wills—not in subjection to earthly attraction and common cohesion, but a glorious body, fit to be the everlasting casket of the immortal soul; such as the inspired apostle describes as springing from corruption at the last day—a "celestial," an "incorruptible," a "spiritual" body (1 Cor. xv.). It is thus, then, that the faithful and Almighty Father of us all fully accommodates His children, and furnishes each one with a spiritual and an incorruptible body, that we may the better accomplish His immortal will, and thus fulfil the highest end of our being.

We have considered the nature of the material and of the spiritual body—the spirit which giveth life, and the powers of the undying created soul. We come now to consider, lastly,

The Material Uses of the Bodily Organs.

All the senses may be excited to action without the intervention of any tangible material agent, and so affect all our sensational being; yet sensation is something intermediate between pure mind and matter, and is the medium through which matter and mind mutually act and re-act upon each other. The eye does not see, but something sees through the eye. It sees as an organ or medium, just as we see objects by means of eye-glasses which we could not see without them. The optic nerve, even at its base, has been shown to be insensible to light; and there are certain persons who seem to have unfolded within them the power of seeing without the use of

the material organ of vision. The body is only the medium of sensations which may arise from impalpable *causes*.

In unbroken health, the heart, stomach, and lungs discharge their functions of circulation, digestion, and respiration without conveying any special sensation to the brain; consciousness of these operations is indicative of disease. Thus the enjoyment of life is secured, and the involuntary functions of the organism preserved in their true balance; but with the perversion of the will comes a derangement of the excited nervous system and the impairment of the nutritive organism.

It is because our control of the mental inclinations is not so strict as it ought to be, in consequence of our depraved will, that our nutritive system suffers through indulgences which are not naturally called for. We overload the stomach, we indulge our passions, we excite the brain through inflaming the imagination, and so a thousand forms of disease and pain are produced, some chronic, some acute, some hereditary, and some peculiar to the sufferer, which makes the philosophy of health a puzzle to the physician, because he cannot by medicine "minister to a mind diseased."* The discipline of life involves the necessity of controlling our wills and appetites, so that the organs of the nutritive life may rightly discharge their functions: mind, intellect, and will are dependent on the healthy action of the physical powers. Man is at present only at the head of the scale of animal life—midway between the angel and the brute. Even the wise ancients saw this, but what they could not understand was, that the balance between flesh and spirit depended on the control of the intermediate by the higher nature. The laws of health pre-suppose certain higher laws which lie outside the province of the physician, and of which he cannot take account unless he be a Christian philosopher. Who, then, should be so qualified to teach the true philosophy of health as the Christian minister? Of all men, he should be the last to doubt that hidden influences, whether of the emotional

* The MIND has much more to do with the mysterious chemistry of digestion than is generally apprehended. It is because the unseen or odic influence of Magneto-Electricity acts upon or with the animating principle of our being, that it removes hindrances and encumbrances which are revealed to our conciousness. Magnetism is, then, pre-eminently an element of mental power, and one which naturally coalesces with all the forces of the so called physical economy, to restore the natural order and normal condition of our being. Were the Magnetic influence merely a palliative, or an excitant, the subjects of its vivifying powers could not speak so conclusively as they do respecting its permanent and lasting results, even when the means by which these results have been effected are withdawn.—*From Lecture on "Mental and Physical Maladies," by B. Copson Garratt.*

nature or the natural forces around us, possess a specific power upon human health. His close friendship with families must often show him how deformities and mental and physical peculiarities are traceable to emotional disturbances of the parent. Perhaps he has seen the strong man stricken for death by the influence of sudden calamity or even of unwonted anger; he has seen the young of both sexes decline in health under the spell of some prolonged disappointment; and strange must be his experience if he has not seen bodily and mental vigour fail under the burden and travail of spiritual unrest. Were we appealing to the scientist, or the qualified medical man, we should point to the known influences of atmospheric disturbances, of terrifying dreams, of hypochondriacal illusions, of monomanias, and even of sudden joys, in producing disastrous physiological effects. But in addressing the minister, whose function is to deal with the emotional, moral, and spiritual forces in man, we are convinced that experience will remind him of many instances seldom known to other men.

The studies of the Christian minister, however, take him a step further, and that step a climacteric one. He recognises that invisible powers or forces are effectual because they operate by LAW, and because law is superior to all terrestrial things. The application of a true remedial *law* is more powerful to restore health than any quantity or variety of drugs. And so we come to agree with Canon Kingsley, that the public teacher finds it a necessary and salutary part of his work to inculcate the observance of moral and physical laws. It is an interesting fact that the longer a man has practised the healing art the less confidence he feels in medicinal compounds, and the more he relies upon the *vis medicatrix naturæ* and upon mental and physiological health conditions. The ozone of the sea, the free Electricity of the mountain air, are conditions contributing to health; but to the majority of sufferers these are only temporary and occasional advantages. Such means must be resorted to again and again, while an efficient application of such a life-principle as Odo-Magnetic influence has frequently rendered other measures unnecessary, and not only relieved symptoms, but removed the chronic condition by its exhilarating qualities; and it is because Magneto-Electricity is the most influential of all unseen forces—is really more a law or general principle than a fluid or existence—that it proves so rapidly and signally invigorating.

THE MISSING LINK

*TO SUCCESSFUL CHRISTIAN EFFORT.**

"And Jesus went about in all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of Him went forth into all Syria; and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic and palsied; and He healed them." —MATT. iv. 23, 24 (Revised Version).

THE mission of love to fallen and suffering man, inaugurated with so great a manifestation of the Saviour's healing power, suggests a close and vital union in the one Saviour of the power to cure both bodily and spiritual disease. Sickness, whether of body or soul, is the offspring of sin. Christ came to abolish both moral and physical evil; consequently, physical evil succumbs to His power Whose redeeming love atones for sin. A more self-evident proposition it is scarcely possible to advance, and yet it is not generally accepted that the same Almighty Saviour has power to remove physical evil. Isaiah speaks of a Gospel which shall open blind eyes, unstop deaf ears, and make the lame to leap and the dumb to sing. Health of Body, Soul, and Spirit is proclaimed in that Gospel, in accordance with the Psalmist's experience of God's loving kindness: "Who forgiveth all thine iniquities, who healeth all thy diseases." Jesus having come in the flesh, said: "Believe Me for My works' sake." And His works were almost uniformly those of bodily healing. He also said to John's messengers: "Go, show John again the things ye do hear and see. The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." It is clear from Christ's teaching and example that He intended to perpetuate

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* In this essay I have very largely quoted from an exhaustive work by David Brodie, M.D., entitled "The Healing Art the Right Hand of the Church, or Practical Medicine an Essential Element in the Christian System," in which the subject is most ably discussed.

a twofold work, for He commissioned His disciples to exercise a ministry for the body as well as for the soul. This truly philanthropic ministry is the noblest interpretation of the Gospel.

Christian teachers confine their attention and their efforts to counteracting moral evil, content to leave a work so truly Christian as that of HEALING in the hands of professional men, who may believe neither in God nor His redemption, and therefore, do not seek His aid in the cure of physical disease. A bare recognition of the aims and purposes of a physician, and the fact of his skill being exercised on creatures formed in God's own image, should elevate him as a worker in his Master's vineyard. (See Notes *c* and *d*.)

It is remarkable that the physician's art is laid under contribution (both in the Old and New Testament) to supply the phraseology which illustrates the character of God's remedy for sin. "Heal my soul, for I have sinned" (Psalm xli. 4). "I will heal their backsliding" (Hosea xiv. 4). "Is there no balm in Gilead? is there no physician there?" (Jeremiah viii. 22). "The sun of righteousness shall arise with healing in his wings" (Malachi iv. 2). "He hath sent Me to heal the brokenhearted" (Luke iv. 18). "A tree of life, and the leaves were for the healing of the nations" (Revelation xxii. 2). And many others might be quoted.

Religious and national prejudices have always been modified towards a physician. (See Note *k*.) In the faithful discharge of his duties he fulfils a mission to mankind only second in importance to that of the Christian minister. In alleviating the sufferings of humanity he follows the bright example of the Great Physician, who always went about doing good to the bodies of men. The Christian physician has rarely a lack of patients, whom he may compel to be listeners to Gospel truth. The Great Teacher knew all this when He sent forth the first band of medical missionaries. We therefore contend that the Christian teacher or minister should labour for the physical as well as the moral welfare of men. The origin of diseases should be understood, and the causes as carefully avoided as we would avoid a direct violation of any one of the Ten Commandments. The laws of our physical well-being are as unalterable as any truths in the revealed Word of God, for transgression of physical or moral law alike brings punishment. Although Death will inevitably come, yet pain, sickness, and disease need

not prevail as at present. How few attain a "good old age," or die a strictly natural death. We agree with those who believe that nearly all acute and chronic ailments are self-inflicted, and that our natural progress towards the grave should be marked only by declining strength, until death closes the scene; just as we sink into slumber, wearied with the toils of each day. This is as it should be, and as it might be, by obedience to moral and physical laws which were taught in the Mosaic dispensation and enjoined by the Levitical priesthood.

So fully did the consideration of these two ideas enter into all the religious systems of mythology, that directly the cure of paralysis was wrought by Paul and Barnabas the beholders exclaimed, "The gods are come down to us in the likeness of men" (Acts xiv. 11.) Healing power is still claimed by the priests of pagan systems of religion, as it was at the beginning. They regarded diseases as a punishment of sin; hence the just inference as to the source of the antidote by propitiating the gods through the intercession of the priests. Because God's servants should seek help directly from Himself in all their troubles and afflictions, we are told that Asa, King of Judah, sought unto the priests or physicians of false gods, for which he was signally reproved (2 Chron. xvi. 12). Ahaziah, King of Israel, also in his sickness, sought unto Baalzebub, the god of Ekron; so the Lord's prophet foretold the result of his forgetfulness of God, and declared he should "not come down from the bed whereon he had gone up, but should surely die." So he died according to the word of the Lord, which Elijah had spoken (2 Kings i. 16, 17). Again, Hezekiah, King of Judah, did that which was right in the sight of the Lord (2 Kings, xx. 1—11), when he was sick unto death, and was warned by the prophet Isaiah of the fatal nature of his illness, he prayed unto the Lord, and, before Isaiah was gone out of the court the word of the Lord came unto him, saying, "Turn again, and tell Hezekiah; thus saith the Lord, the God of David thy father, ... behold, I will heal thee." Isaiah was not only the messenger of mercy from God, but he prescribed the means to be used; which prescription may justly be considered as an indispensable condition to the fulfilment of the promise of which Isaiah was the bearer.

Of the thirty-six miracles recorded by the Evangelists, no less than three-fourths were cures of various diseases. Of the nine remaining miracles, beside those of healing, six were wrought

for the bodily sustenance or safety of man—as feeding the multitude, stilling the tempest, saving Peter from perishing—*one*, to supply a pressing necessity for tribute money; *one* of cursing, or the destruction of the barren fig-tree; and *one only* for His own safety, in which He conveyed Himself from the multitude and escaped their violence; and although the record states that the Saviour could not do many mighty works among them because of their unbelief, it goes on to add, "save that He healed a few sick folk." So naturally in every place was this healing power exerted, so touched with pity was He for the suffering ones, that He could not pass them by unblessed; and this through the whole course of His ministry. In referring to the closing days of His earthly sojourn, as recorded by Luke, the "beloved physician," the Saviour does not say, "Beloved, I preach and exhort to-day and to-morrow," but "Behold, I *do cures* to-day and to-morrow, and the third day I shall be perfected." *We* should naturally suppose that the records of so devoted a life would close with an account of the Lord's parting sayings; but John's last words have reference to His doings, "There are also many other things which Jesus *did*, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." And may we not naturally infer that the things mentioned by John were the "cures" of which the Saviour spake? When the disciples of John the Baptist would be informed whether Jesus was the *One* of whom Moses in the law and the prophets did write, and whose direct forerunner he was, while doubting if one of such humble origin and pretensions could be the "Redeemer of Israel," what proof did the Saviour give? Did He begin to reason out of the Scriptures, or reproach the messengers for their ignorance of such self-evident truth? No! Listen to the record of what He began *to do*. "And in that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight. Then Jesus, answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached" (Luke vii. 20—22). He who could and did thus take away our physical infirmities must be the *One* of whom it was predicted, "surely He hath borne our griefs, and carried our sorrows." The Evangelist, referring to these words, and writing in the same spirit, says: "That it might be fulfilled, which was spoken by Esaias the prophet,

saying, Himself took our infirmities, and bare our sicknesses" (Matt. viii. 17).

When the inhabitants of any district knew of His arrival whose touch was life, we can understand their busy haste in bringing the sick and diseased of every class and character into contact with Jesus. They knew Him to be *the Healer* of men. There were many physicians in those days, as now, but never one healed like this man—who never passed by any form of suffering without affording relief. The people had no doubt about the result if only they could get to Jesus; "As many as touched Him were made whole" (Mark vi. 56). A direct personal contact with a living Saviour was the appointed means; but then, as now, there were those who could not come themselves without human sympathy and help. Let us learn here, that there is a physical and human side of action in spiritual things. Those who possess saving knowledge must proclaim it, and give proof of their belief in it, by blessing men physically, as the Great Physician did; who has taught us how to enter thus closely into contact with suffering humanity by such works of charity as His whole life indicates. And be it remembered too, that not only did our Saviour show to us a direct way of teaching by practically helping those we seek to benefit; but to those who followed His example in giving food to the hungry and drink to the thirsty, in housing the stranger and clothing the naked, and in visiting the sick and imprisoned, He awards the highest honour to which mortal man can aspire.

The Scriptural ground of our argument precludes the idea that as theorists we are setting forth a new doctrine or discovery. We shall aim to show the importance of an already-established and practical truth, and awaken attention to its claims. The importance of correcting physical evil is not recognised because of our inadequate views and imperfect conceptions of Scriptural teaching. The essential relation of the two ideas, preaching and healing, as regarded by the Jewish mind, would render perfectly unintelligible the teaching of any religious system disconnected from the healing art. (See Notes *a* and *b*.)

In his recent sermon on "The Functions and Responsibilities of the Physician," preached in St. Paul's Cathedral before the International Medical Congress, Canon Liddon directed attention to our Saviour's earthly ministry. He said—"Just consider the character of His recorded miracles. Twenty-six are known as works of mercy. Three of these are cases of restoration to life, six are cures of demoniacs (forms, these, often of mental disease

in which what is physical is mysteriously intermingled with what is moral and spiritual), while seventeen cures that He effected were all cases that might any day have presented themselves for treatment in a London hospital. Not only the blind, the deaf, the dumb; but leprosy, fever, paralysis, incurable weakness, dropsy, an issue of blood of twelve years' standing, a maimed limb, a laceration, passed under His tender and healing touch; and, indeed, some of His works of power, as they are called, over nature, had a like object with those of His miracles of healing mercy, as when, to allay human hunger He fed the five thousand and the four thousand, and procured a draught of fish where the skill of the fishermen had failed. These single acts, remember, were each of them merely a sample of a habit: the earlier writers of our Lord's life have only selected a few typical specimens of occasions which were very numerous indeed. Times there were in his ministry when it might even have seemed that the human body had a greater claim on His attention than the human soul. Such was the occasion which St. Mark describes in the first chapter of his gospel, when St. Peter's mother-in-law had just been cured of the fever at Capernaum: '*And at even when the sun did set, they brought unto Him all that were diseased, and them that were possessed of devils, and all the city was gathered together at the door. And he healed many that were sick of divers diseases.*' There is, indeed, all the difference in the world between the best professional advice and summary cure such as was our Lord's; yet may we not reverently compare this scene with a physician's occupation at a hospital on the day of seeing his out patients? . . . It would be a great mistake to suppose that this feature of our Saviour's ministry was accidental, or was inevitable. Nothing in His work was accidental; all was deliberate, all had an object. Nothing in His work was inevitable, except so far as it was really dictated by His wisdom and His mercy. We may affirm reverently, but with certainty, that *His first object was to show himself as the Deliverer and Restorer of human nature as a whole:* not of the reason and conscience merely, without the imagination and the affections; not of the spiritual side of man's nature merely, without the bodily; and, therefore, He was not merely teacher, but also physician; and, therefore, and thus, He has shed upon the medical profession, to the end of time, a radiance and consecration which is ultimately due to the conditions of that redemptive work to achieve which He came down from heaven."

If the "truth as it is in Jesus" has an abiding-place in us, it will lead us to practical sympathy with the woes of men—thus winning their love for the Master we serve. It is admitted that the Church only partially fulfils her mission in the world; therefore is weak and almost powerless. May not this arise from the neglect of the simplest of all rules, viz., to follow Christ's example, and do what He commands? "If any man will do His will, he shall know of the doctrine" (John vii. 17).

In doing His will, with an assurance that we are about His work, the Church of Christ might speak, as He did—with authority; exerting a greater influence to counteract the manifold ills of humanity; taking a higher place among the agencies which are operating to mould the character of present and future generations. Because scriptural doctrines are illustrated and enforced by living action, Scripture itself acknowledges the inherent unfitness of written language to perpetuate a knowledge of "all that Jesus DID," and it would appear that the living epistles to be known and read of all men can only efficiently pourtray Him by going about DOING good to the bodies as well as the souls of men.

Is it possible, therefore, to put this work of HEALING too prominently before the Christian community; to over-estimate or exaggerate those means in the exercise of which our Saviour spent His active ministry, and by which He secured to Himself the affection of the "common people?" He knew what was in man, and directed His ministrations into the most certain channels to secure the grand object for which He came to dwell among men, namely, to toil, suffer, and die for them.

This prominent feature of Christ's ministry—"healing all manner of sickness and all manner of disease"—is surely one which should engage the attention and enlist the activities of the children of God in all ages. The example and precept of Christ afford the highest sanction and guarantee for successful work. To follow that example and fulfil those commands are unceasing obligations. To "heal the sick" is as imperative and binding as to "preach the Gospel." It is a command to be received and duly practised according to its importance. We have seen that the excited multitudes were anxious to bring their friends to Him whose touch was the commencement of new life. Could He, did He, as He promised, enable His followers to do greater works than these? Luke the physician says, "And by the hands of the apostles were many signs and wonders wrought among the people, insomuch that they brought forth the sick into the streets and laid them on beds and couches,

that at least the shadow of Peter passing by might overshadow some of them . . . . . and they were healed every one" (Acts v 12—16). It is here indicated that the shadow of Peter effected cures, or, at any rate, the people thought so. If not, why should they be laid in the way, and the record state "they were healed every one"? Of the Saviour it is said, "As many as touched Him were made whole;" but here a more miraculous power—cure by sight—appears to have been exercised. As in the cures by the brazen serpent, "As many as looked lived." The text quoted beneath our title is the most comprehensive passage on this subject. It describes the cases of suffering brought to the Saviour, and says "they were healed;" but concerning those who looked upon Peter, or upon whom his shadow fell, the language is more emphatic, "and they were healed every one." The agency was apostolic, but human nevertheless, and a fulfilment of the Saviour's promise, "Greater works than these shall ye do."

When Christ commissioned the Twelve, and afterwards the Seventy, to carry on the work He was about to leave, the injunction to "heal the sick" occupied the same prominent place as was assigned to it in His own life and labours. Luke x. 8, 9: "Into whatsoever city ye enter, heal the sick that are therein." Mark xvi. 17, 18, states: "These signs shall follow them that believe . . . . they shall lay hands on the sick and they shall recover." These godly bands of medical missionaries have a record of their labours given us in Mark vi. 7—13: they cast out many devils, and anointed with oil many that were sick, and healed them (See Notes *f* and *g*.) The records in Acts v. 12—16; xv. 12; xix. 11, 12, and xxviii. 8, 9, are sufficient to show that the Apostles were fit representatives of Him who healed all manner of sickness and all manner of diseases among the people. We may with all consistency infer that the Apostles followed their Master in this particular. The most devoted lives were consecrated to this most sacred work of healing; and the epistles to the Churches are, many of them, reminders of what the Apostles had shown and taught them from house to house.

To suppose that the doctrine and practices which, as we have seen, were so fully received and exercised, ceased with the apostolic age, would be as unreasonable as to suppose that the power to influence the spiritual nature of man ceased also; for of the two, which think you lies most within the sphere of man's influence—the mental or physical powers of his fellows? Every Christian knows that of ourselves we can do nothing.

Spiritual power is no more committed to us absolutely than healing power; and if we recognise God's spiritual messenger of mercy to sin-sick souls as qualified to exercise the gift of teaching, where is our reason for ignoring the gift of bodily healing? (See Note *i.*) Of course we do not insist that the work of healing can be carried out perfectly. The Saviour "did all things well." Whatever was wrought by Divine agency through an apostle was necessarily perfect; but the gift committed to human keeping can only be successfully exercised in proportion to the capacity and devotedness of the agent. Where is the ambassador of God who while quoting the words of the apostle to beseech men to be reconciled can presume to suppose that his work will be as successful as an apostle's? Yet he stands forth to attempt to speak in the name which is all-powerful. If pastors adopt an apostle's language as preachers, why not the apostle's practice as healers? See Appendix, p. 25. (*Extracts from a work on "Healing," by Rev. W. E. Boardman.*)

It may be thought that in a Christian country, the physical necessities of men, whether believers or unbelievers, are sufficiently provided for by the existing medical profession, so as to make it altogether unnecessary for the Church to undertake such a charge; but there is no principle or precedent in Scripture which can warrant this conclusion, or justify us in throwing aside or delegating to others the work in which Christ Himself put forth such untiring efforts; and no formal discharge from this sacred duty is to be found in God's Word.

We must therefore receive our instruction and authority from the inspired records, without waiting for the sanction of any Church authorities, and still less for the approval of those who are out of the Christian pale. There is, indeed, need of a return to the doing of the first works, even though the doers of the work should again become "a sect everywhere spoken against."

A work which the Saviour has placed at the foundation of His mission to mankind must make it imperative on His followers to begin where He began. Misconceptions of our duty may be inevitable from the present arrangement of things; but the healing of the sick, as the Lord Jesus would have it done, is a work which none but Christians are fully competent to perform. St. Mark says, "And they cast out many devils, and anointed with oil many that were sick, and healed them." Others attempting this work were answered by the evil spirits, "Jesus I know, and Paul I know, but who are ye?" (Acts xix. 15). The

Christian must be prepared at all hazards to act under Christ's direction—to shrink from nought but sin, and must leave no resources untried for the relief of the human family and its restoration to the fullest degree of happiness in this life. (See Note *c*).

The votaries of philosophy who have been educated in our colleges may spurn the idea of thus descending to the lowly place of service after the manner of the Redeemer. But the students of philosophy and science, truly so called, whose understandings are enlightened by the whole truth as it is in Jesus, will joyfully enter into the lowly path of service which the Eternal Son of the living God has consecrated that He might lead His followers by a way which ascends far higher than philosophy or science have ever yet carried their disciples.*

Guided and upheld by Him who is the centre of all philosophy and science worthy of the name, Christians may enter upon the practice of all truth, with the certain prospect of reaping a full harvest of rich blessings for the human race—blessings far transcending those which philosophy and science profess to bestow upon humanity. (See Note *h*.) It is a fixed law in God's great house that he who would rise high must first take the lowly place—the lowest room; the Master of the house will in due time say, and to none more surely than the devout healer of the sick, "Friend, go up higher." Beginning at the low place required in ministering to the necessities of the body, it will be the privilege of such in their onward progress, to bring down from the great Fountain of Good showers of blessing increasingly precious and fully adapted to all the varied necessities of the human family. (See Note *c*.)

In the distribution of Spiritual gifts, HEALING occupied a prominent place, and we find no warrant for deposing it from its rightful position in the work of the Church. Does not the argument of the Apostle go rather to show how dangerous such a separation would be to the body? "Ye are the body of Christ, and members in particular" (1 Cor. xii. 27). Had St. Paul actually

* "When a candidate for the ministry in Scotland," says Dr. Duff, "well do I remember how I would have loathed such employment as A B C teaching, not only as insufferably flat and dull in itself, but as beneath the dignity, and utterly derogatory to the character of the clerical office. But on arriving at this place, it was soon found that the institution of some such initial process, with a specific view to the systematic attainment of higher ends, was imperatively demanded as auxiliary to the ultimate renovation of India. The sooner, therefore, it was begun, the better. Accordingly, on the principle of becoming all things to all men, and new things in new circumstances, the resolution once formed was promptly acted on, and there, in that hall, about four years ago, did I betake myself to the humble, but essential task, of teaching A B C. Involved, though I was at the time in the scorn of some, the pity and compassion of others, and the wonder of all; the work, once begun, was, through good report and bad report, strenuously persevered in. And this day you have been a delighted eye-witness of some of the fruits. And tell me now—do tell me candidly—if it was not worth while to begin so low, in order to end so high?"

seen the complete dislocation which now exists between the gifts of healing and the ministry in the Church of Christ, and had he known the sentiments which are now entertained by many of the healers and the preachers regarding each other, he could not have used a more befitting analogy to depict the schism which has been consummated in the body of Christ. That body, divinely organised by its living Head, and perfectly adapted for the efficient discharge of its glorious functions, took upon itself, at an early period of its existence, to dislocate and discard one of its members; one, too, most precious and powerful for good. Thus, self-mutilated, the Church stands forth in assumed integrity, professing and attempting to fulfil all the functions which its great Head assigned to it. Even in its greatest distress and discomfiture it is unconscious of the true cause of its feebleness and inefficiency. For a long period the healer has said, and still says, "Because I am not the preacher, I am not of the body;" and the preacher has said, and yet says, to the healer, "I have no need of thee." And what conceivable circumstances can more urgently necessitate the continued utterance of the woeful cry extorted from the Psalmist in the Spirit of Christ, when he says, "All my bones are out of joint" (*sundered*, marg.) than this dismemberment which now exists in that body which Christ himself built up, and which we know He must desire to see sustained in all its pristine integrity and vigour? It is no figure of speech addressed through the prophet Ezekiel to the Shepherds of Israel, when applied to the Christian pastors of these times:—"Woe to the shepherds of Israel! . . . . . Ye feed not the flock. The diseased have ye not strenghened, neither have ye healed that which was sick, neither have ye bound up that which was broken . . . . Behold, I, even I, will seek that which was lost, and will bind up that which was broken, and will strengthen that which was sick . . . . . I will save my flock and they shall no more be a prey" (Ezekiel xxxiv).

Yet, without any ground or plea whatever, the Christian Church has neglected the exercise of this holy work altogether, and upholds many a doctrine and practice for which no such repeated commands can be found in Scripture as for this sacred work of healing. Surely we have done many things we ought not to have done, and left undone many things which we ought to have done.

It is true the present aim of the Church and the world is to teach, while that of the apostolic age was to do, as well as teach, after the manner of their Master. Hence, while doing His will

they understood the doctrine—the "things they had seen and heard." Christ's followers have no permission to alter or modify the mode of procedure in doing His work; and since He has left us an example that we should follow in His steps, it becomes the duty of any objectors to show why they neglect a command so obviously binding on all those who would be exponents of a life so devoted to the good of man.

Any criticisms by so-called followers of Jesus, advanced as argument for the neglect of this practical duty need no reply. We would rather invite consideration of the ways and means for carrying on a work of such extensive application and usefulness, and for prosecuting a mission of mercy according to the sense in which the teaching was understood by the hearers and beholders of the words and works of Jesus Christ and His apostles, that the Gospel of salvation might plainly speak of a better state of things in this age, distinguished as it is by war and bloodshed.

If the success of the Gospel in these days exceeded that of the apostolic age, we might conclude that the men or measures employed were of the right order and arrangement, in accordance with the Divine word. But it is to be lamented that the Christian Church, with an open Bible, in which are enshrined the life, labours, and expressed will of Him who is her living Head, in this the nineteenth century of her existence and experience, with an imposing officialism which is ostensibly regarded as perfection and maturity in organisation, is found able to minister only to one-half of man's nature—bereft of her right hand—shorn of half her strength, because she has not realised the principle and spirit of Christ's teaching: "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. xxv. 35, 36). If our organizations have failed to touch the classes for whose benefit they were originated, is not that failure a loud call to the workers to reconstruct the machinery? Even if we do not succeed in securing a draught of fishes by changing our nets or casting the old ones on the other side of the ship, the consciousness that we have made a consistent endeavour will sustain us, and blessing in some form will attend us. To follow the line of duty indicated by circumstances; to obey the Master's call, will secure His co-operation in the work, and leave us nothing to fear either from success or failure.

One of the most prominent traits of Christ-like life and character, from the record of Abraham's hospitality down to the present time, appears in the communities where the sick and destitute are specially cared for. But before he takes comfort in this fact, let every English Christian pause and reflect upon the amount of his personal effort in caring for the sick and destitute. We speak of the advance and advantages of civilization; but where is the faith, hope, and charity of the most primitive times? How very far away from His original intention must the professed followers of the Great Physician have departed! How few of us exemplify the character of the good Samaritan! Apart from the history and influence of Biblical teaching, we shall find that the utmost that civilization has done for this and other lands, in caring for the sick, has been to build "Homes" and "Hospitals" for the afflicted. However pleasing the reflection may be that thousands of infirmaries, hospitals, and dispensaries have been established by Christian liberality, that alone does not fully embody the idea conveyed in the commission of "gifts of healing" to the Church.

But the Gospel unites all Christian graces and principles of action. In addition to raising institutions for the reception of the afflicted, Christians visit the sick in their homes. They have the Divine injunction: "Go teach," "Go preach," "Go heal," "Visit the fatherless and widows in their affliction." Did not the early Christians in this sense lay down their lives for the brethren?

Could mankind conceive any greater condescension or truer manifestation of sympathy and self-denial than the prediction by Isaiah fulfilled in the Divinely expressed sympathy and help afforded to all classes of bodily sufferers, as recorded in the New Testament: "Himself took our infirmities and bare our sicknesses." Let us imitate this example. It means something more than giving of our substance to hospital funds. There is too much of institutionalism everywhere, or, at least, reliance on it, to the discouragement of individual effort. In this opinion we are by no means singular.

The Christian religion must be recognised as having a larger basis and wider sphere of individual operation than that which has been allotted to it in the theological systems and ecclesiastical orders of modern times. We must not only "profess and call ourselves Christians," but we must practise Christ-like deeds. The great Teacher was also the great Healer, and has given us examples of personal effort in seeking out cases of individual

need. In our day how rarely is the physician the teacher; contributing by his counsel to the enlightenment of his patient as to the cause of his ailment and how to avoid its recurrence.

When better qualified persons were often hard to find, Wesley and his preachers allied the Medical and Ministerial professions, and carried advice and healing to the sick. The publication of Wesley's valuable work, entitled, "Primitive Physic;" his establishment of a Dispensary for the benefit of the sick poor; and his frequent instructions to his preachers on questions affecting their health, contained in the early Minutes of the Conference and in his published letters, testify abundantly how intimately associated in his judgment were Spiritual and Physical Health. If Lectures on Medical Science were interwoven with the curriculum of our theological institutions, all Christian ministers might become well qualified to suggest simple remedies for ordinary diseases.

We want Christianity as exemplified in the lives of the early Christians, many of whom were in possession of profound medical knowledge. Clement of Alexandria, who flourished at the commencement of the 3rd century, stands as a representative of the early Church; and we find abundant evidence that he was familiar with the writings of the ancient fathers of medicine. He makes use of them as a Christian teacher, in his treatises on bodily exercise, food, drinks (dietetic and medicinal), dress, luxury, on ointments, on sleep, on chastity, and marriage, riches, &c. These are subjects upon which he treats in his three books. He addresses himself to Christian converts, and his object is "to show what the conduct of a genuine Christian is." He descends even to such matters as eating and drinking, proving that to him St. Paul's words in 1 Cor. x. 31 had a literal significance which is now little appreciated by the Christianity of our times. He speaks strongly on behalf of the female sex, and shows that it is capable of every virtue. He presents a long list of the names of women who had distinguished themselves by adherence to righteousness. In one of his chapters he shows that the most effectual mode of teaching is by similitudes and examples. He says: "The life of men who know Christianity must be excellent in all points." The garb which Christianity wore in primitive times has been portrayed in his life as intensely practical. Dr. Adam Clarke, M.A., commenting on sacred literature, bears interesting testimony to the value of Clement's works. In these times the worthy representatives of the Christian Church were, almost without exception, famed, and

many of them canonized, for their power over diseases. Popes and bishops were equally famed for skill in physic as for ecclesiastical pre-eminence. A true Church history in connection with its relation to the healing art has yet to be written. The complete omission of a feature so prominent in the ministry of the great Author of Christianity, and practised for so many ages in the Church, is not creditable to those who have undertaken to set forth in order the history of Christ and his Truth.

Personal effort in caring for the sick has ever been a conclusive evidence of disinterested love, and a passport to the affections. Without this whole Gospel the teacher and preacher of Christianity would scarcely have been tolerated in innumerable instances. A missionary unacquainted with the most pressing and ever-recurring physical ills of humanity would in many countries be not only regarded as a stranger to its wants, but would be less esteemed as a friend than many of the native priests, who are also healers. If any one supposes this union impracticable in the present state of society, we can only say, that the Chinese, highly civilized as they are, value the services of our medical missionaries. They are, however, in advance of us in one important practice—according to common consent, they fee the physician for the time they are in health, and not the time they are in sickness.

It is remarkable that this comprehensive conception of medical missions should have awaited the necessities of the case for discovery; the idea might have been obtained direct from the fount of missions, interwoven as it is with the entire history of New Testament operation. It is again recognised in some sections of the Church at home (and by foreign missions generally) as a necessary part of the Christian system. If any satisfactory advances are to be made in missionary efforts, either at home or abroad, the healer of the sick and the missionary of the Gospel must again join hands in the Lord's vineyard, and go forth into the field of the world as the first missionaries did. We pray that the conviction of this necessity may deepen until every Christian is a missionary in caring for the sick; then Christianity will become, in this respect, a literal exponent of Christ's goodwill and peace to men—healing, soothing, and saving. (See Note *k*.)

To detail the many weighty reasons which might be urged to enforce the justness of these conclusions would require more space than has been devoted to the whole subject. Some apparent difficulties will arise as to its incompatibility with the established system of Church discipline and ecclesiastical order;

but suffice it to say that the introduction of an essential element in the scheme which the Redeemer has established for carrying out His purposes must redound to the truest interests of His Church and the world.

This truly Christian feature of the Gospel the Divine Artificer specially inaugurated and harmonised in the grand scheme of man's redemption from sin and all its bitter fruits. He was the complete Physician of human nature, curing the soul and raising the body, inspiring with new life the whole man. "Body, soul, and spirit" were renewed; plainly indicating what blessings the recipient of His salvation might expect in all time to come.

We must be excused if we seem to attach an undue importance to the recognition of this alliance of Christianity and medicine; for, most surely, if the general views now enunciated be found legitimately to accord with the expressed mind of Christ, it would be impossible to exaggerate either the evils which must have accrued from its neglect, or the blessed issues which would attend its practical recognition and re-establishment in its primitive completeness and simplicity.

If the imperfections in stating the argument *still fail to arrest* due attention to all the bearings of the subject, there is assuredly enough of active love for the simple truth, as it is in Jesus, to welcome deductions which could only tend to advance the grand aim of the Gospel of Christ—"Glory to God in the highest, and on earth peace, goodwill toward men."

This work, so powerful for good beyond any other known agency, will be accepted by thoughtful men as proof that it is capable of being used for a righteous and God-glorifying purpose. The very excellence of the means has furthered the extension of many a less worthy cause. The successful practice of physic by the Jesuits accounts for their gaining favour with almost all classes of society, the common people especially.

A practical acceptance of these truths would unfold to these later times a new phase in the character and person of our adorable Lord and Saviour; it would throw light upon many obscure and much controverted and perverted portions of Scripture; it would lead the ministers of Christ into a more practical and useful, a more humanising range of study, observation, and action, and it would incalculably augment their just and righteous influence among their fellow-men, whether in the Church or beyond her pale.

All this it will do, and much more. It will supply an opportunity for co-operation. A living union of the Church for a

practical object is wanted to engage and develop her lost powers. Every Church alike will feel the beneficial influence of a work so catholic in its character. We pray for the coming of Christ's kingdom, and wonder at times that our heartless, disunited, inconsistent prayers have not been more successful, while all the time we have been rejecting the means so largely *within our power;* means which experience sanctions, and which reason approves; means which apostles and evangelists exemplified, and which Christ Himself employed. Most happily, no attempt at uniformity in religious doctrine is required to carry this purpose into practical operation; for, under every name and garb the Christian may establish his claims to his Saviour's commendation,—"I was sick, and ye visited Me. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

To give a more formal and positive enunciation of the chief propositions in this inquiry, and the conclusions to which it leads, it is to be noted that the healing of the sick was the distinctive characteristic of the active labours sustained by the Lord Jesus Christ while declaring Himself as the Redeemer of men, the deliverer from sin, and the destroyer of the works of the devil. He gave commandment that this work should occupy an equally prominent place in the labours of His disciples, without any limitation as to times or circumstances. By all classes of His followers whose doings are recorded in Scripture—the apostles, the seventy disciples, the deacons, the elders—this duty was accepted and discharged.

Notwithstanding the skill and enlightenment of this present day, the remedies for disease are in many instances monstrously absurd. No prescription of Pagan priests could be more strangely fanciful than many of the compounded draughts of modern physicians. (See Note *d.*) The means in general use are so ineffective, and the results so inadequate, that we need not be surprised at any tendency (*by Christians, especially*) towards a disuse of means altogether. This is purely because the physician has ceased to be natural in the application of his remedies. We accept a practice as being according to nature when it is universally sanctioned, without enquiring whether it is as the God of nature intended it to be. We have no desire to propound any medical panacea for man's bodily ills, but must urge that it should be the great effort of the Physician to correct wrong habits and conditions of living, and to enjoin upon his patient the first moral and physical lesson, "Do thyself no harm!"

Christianity teaches that our bodies should become temples for the Holy Spirit to dwell in, that we may realise the full enjoyment of spiritual and physical power; not that the weak bodily frame of a believer is an unfit temple for the Holy Spirit to dwell in, but as the highest spiritual life reflects His glory most, so must the highest physical development tend most to the glory of God. These propositions and conclusions being accepted, and the work of healing restored to its due place in the Christian system, the healer of the sick may claim a place as a minister of Christ, subordinate only to the great Living Head of the Church. A really successful healer of the sick, in the spirit of his Master, has most distinct qualifications of apostolic succession.

It appears to be a just and legitimate deduction that the healing of the sick should be a cardinal article in the proper official business of Christ's Church, and that in prosecuting this work, Christ's followers ought to use all the means available and effective, in His name and to His glory. Of the Early Christians it is expressly recorded that they employed a remedy for disease in general use by the medical practitioners of the ancient world, and which the science and experience of these later days have accepted as a valuable means of cure for very many diseases. (See Notes *f* and *g*.)

Thus the duty of ministering to the sick comes down to these later days, consecrated by the command and example of Jesus. His example and precept combine to give it nothing less than a first place in the Christian system. His command to heal was received and acted on by all His followers whose doings are recorded in Scripture, with all the attributes of a statute for perpetual observance. Under His blessed rule, no person, no place, no time is exempted from its operation. The objects to which it is directed are as numerous as ever they were; all manner of sickness and all manner of disease abound; and the suffering and the sorrowful are still the objects of the Divine Saviour's compassion. The means for perfectly fulfilling this command, according to His intention, are abundantly provided, and are brought by intelligent research fully within reach of the followers of Christ. The Christian "throughly furnished," is qualified to employ these means with full effect for the deliverance of the victims of disease and for the healing of the sick; and upon no admitted principle of Christian action can its neglect or its delegation to others be justified, so long as occasions for its exercise are presented—while there is a remnant of

unsaved or suffering humanity. The Christian healer will find scope enough for the exercise of his skill in the application of the so-called natural remedies already known in the cure of disease, and need not lament the absence of miraculous powers if he can work with means so effective. He may well be content with the sentiment of Luther: "I would rather do the will of God than work miracles." Some may object that the state of the law and the altered conditions of modern society stand in the way of these higher branches of medical work by ministers of the Gospel. But why should not a training in medicine form part of the curriculum of a college education? Surely the attainment of the degree of M.D. would be more helpful in the holy calling, and not less appropriate than those of M.A., LL.D., or D.C.L., which are so coveted, and entail a long course of study in arts or laws.

By replacing the healing of the sick among the functions of the ministry, many practices will be overturned; for there has been very much "wood, hay, and stubble," unfortunately allowed to accumulate.

Day by day the conviction is pressing with increasing intensity on the consciences of the most faithful followers of Christ, that a time and occasion for testing and trial of the Churches is approaching. Dr. Duff says: "The Church that will be found most faithful, in acting out the mind of Christ in all things, is the Church that will survive the fires in which all our principles and practices may soon be tried." More than ordinary blessing will be enjoyed by those Churches which, in due time, repent and do the first works.

We shall assume that the conviction has been carried home to the minds of some of the followers of Christ that a great omission has been permitted in the conduct of His Church; and that with them the one engrossing consideration is—how is this omission to be supplied, and the evils which it has produced remedied? This is the one grand issue of the investigation, and it is one which will require much wisdom and self-abnegation on the part of those who would correct the wrong. Here we would only remark that the prevalent timid conservatism of the existing medical and ecclesiastical organisations seriously limits our expectations of the aid which they might render; still we believe that some of their adherents will be able to lay aside all functional superfluities, and enter on the lowly path so patiently trodden by their Lord, and which it has been our aim to trace. Our chief hope is, that from amidst the complicated order—or rather

disorder—now existing, the Church of Christ may hear and literally obey the gracious words of her Saviour God: "Come unto Me;" "Learn of Me;" "Follow Me." Yes, we do expect that many who have given themselves to the Lord, may give themselves in His name, to the thorough prosecution of the whole work, and to such a course of preparation as is in accordance with the apostolic injunction, "profitable," "that the man of God may be perfected, throughly furnished unto all good works." Giving themselves thus to His service, their aim will be towards a better than the current systems of medicine—even that which strives, by a due conformity to all the will of God, after the preservation of health, and for the prevention, rather than the cure or alleviation, of disease. The Church and the world alike, require now (even more urgently than when Egypt in her great extremity required them), men "discreet and wise," "in whom the Spirit of God is," to set over this business, in order that it may be adequately done. Let them come, then, to this sacred and solemn work, to which God so plainly calls them; He will supply all their need.

That this is reasoning in a direct line with the Saviour's teaching and example none can doubt. He exercised His healing powers on the body as a means of convincing mankind of His power to heal their spiritual maladies; and therefore our evangelistic work should be conducted, and the various gifts exercised, in the manner and upon the persons we wish to bring to a knowledge of the truth as it is in Jesus. The gift of healing is one powerful means by which men may be brought to believe. God Himself will take care of the believer and work in him and by him for his good; either answering his prayer by cure or giving him a compensating blessing. Let us have the pleading power of prayer, and as He sent Joseph of old, He will even now send qualified men to "save much people alive."

In His name, whose dictates all the forces of nature obey, His representatives may exercise this power. The Apostle said to the lame man, "Such as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk" (Acts iii. 6.) Even the command to "Rise up and walk" means a right use of the powers within our reach. Faith and works are essential to the exercise of healing by faith; our physical well-being depends on the exercise of the power given, testing our faith by living action; and seeking by all possible means to obtain faith's object.

Nor is a desponding condition favourable to the attainment of health. There must be the exercise of desire to grasp the bless-

ing on the part of the sick man, as well as the favourable disposition of the Great Physician towards all who apply to Him. The physical must be acted upon by an unseen influence of will, which then becomes powerful to grasp the means whereby good may be realized; "like begets like," the giver must convey the power by which the gift can be realized; hence: "Dost thou believe?" "Lord I believe, help Thou mine unbelief." "What wilt thou that I should do unto thee?" "Lord, that I might receive my sight." What reaching forth of desire and faith in the mind of the receiver, as well as impartation of life-giving energy from the bountiful bestower!

The inspired promise—"The prayer of faith shall save the sick," has never been cancelled; and this should encourage us to exercise the fullest faith in God's good pleasure to deny no real blessing in answer to prayer.

As a clear indication that means were to be used by those who could exercise faith in God as the healer, we may instance Hezekiah's recovery through the use of means as appointed by God. Life and health have been restored by miraculous power we know, to encourage our faith, but not to set aside means in any case. We do not read that Luke ceased to be the physician because of miraculous powers; Paul did not heal Timothy, but prescribed means; nor did he heal himself, nor Epaphroditus or Trophimus, whom he left at Miletum sick. So that the Scripture, which is profitable for doctrine for reproof, for correction and instruction, gives us instances to show that healing by faith was not Divinely appointed apart from the use of means, and plainly indicates that its records of healing are in some instances to be explained by the use of means such as we have at our disposal to-day.

Ought we to expect a miracle of healing to be wrought, or or the prayer of faith to be answered, while in this enlightened age the gift of healing has been forgotten and the use of natural means omitted? We need not stay here to define in what respect "the gift of healing" differs from the practice of medicine; our argument goes to show that it is a Divine gift which the Christian is privileged to exercise. As we have but few instances in Scripture of believers being miraculously healed, it seems to have been ordained for convincing those who might remain unbelievers, but for the special extraordinary exercise of the gift in the hands of a Christian.

We wish to speak charitably of a tendency in some minds to ignore the use of means altogether; an extreme almost as

undesirable and as unenviable in principle as that of the "Peculiar People." If the instances recorded in Scripture were such as to warrant Christians to expect results apart from means, why are gifts of healing, miracle-working power, and cures by faith, again and again spoken of as separate gifts? Miracles and gifts of healing are set side by side three times in one chapter (1 Cor. xii. 9, 28, 30), it is therefore clear that they are not synonymous; they were the different powers exercised by different members of the body—*i.e.*, the Church; and we are expressly warned against lightly esteeming or setting aside any of those gifts of the members (1 Cor. xii. 31). We are now contending for the use of the powers and gifts we can exercise, according to the teaching of Scripture. The miraculous may not be within man's present experience; the men of apostolic faith may have passed away; and so miracles of healing and the saving prayer of faith are regarded also as things of the past. But does even this admission prove that faith is not to be exercised or the gift of healing to be cultivated? "Without faith ye can do nothing." "Is any sick among you let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up" (James v. 14, 15).

Some interesting correspondence has appeared in *The Christian* and other periodicals on "Faith Healing." It appears from the views and arguments advanced by several writers on the subject that, in exercising faith and prayer alone, they lose sight altogether of the Divinely appointed means of health and healing. We believe it is possible to put this subject in a truer Scriptural light. If God works by means in Spiritual things, how much more in temporal and physical things! God can, we know, work miracles, and does, but not when natural means are sufficient.

Scriptural proof of the efficacy of means is abundant. Such means when employed as the God of Nature intended them to be, are chiefly external. Laying on of hands and anointing with oil, pouring in oil and wine, and personal contact, all indicate the human side of operation by which cures may be wrought; otherwise how are we to understand a man trusting God as Hezekiah did when using a poultice of figs by Divine command. By using means in dependence upon God who gives them, either for health or healing, we honour Him as completely as by the prayer of faith, when the means are not at hand; God is as much the God of means as of what we call miracles; and

humble faith will use the means, acting as well as asking, working as well as waiting. In both physical and spiritual healing by faith, who can tell at what point the free-agency or operative will-power of the patient acted upon, comes in to aid the faith-healer in effecting a cure? There are no ascertained laws of spiritual sympathy or affinity to enable us to decide.

When we say that the observance of certain natural laws is a necessary condition of cure even by faith, we do not limit the power of God. Man is a free agent, and he must pine in powerlessness unless he conform to these most obvious conditions. If the prayer of faith is answered in the recovery of the sick, it is but reasonable to suppose that the conditions upon which health depends must be obeyed, or health cannot be established and the recovery become permanent. At our faith-and-prayer hospitals, doubtless many such conditions as rest, diet, air, exercise, and general regimen are observed, and many harmful home habits corrected. The success of any means depends greatly upon the observance of physical laws which we should all obey; for physically as well as spiritually, if we closely examine, we shall find many "little foxes which spoil the vines." The prayer of faith will not continue to save the sick, unless he cease from the wrong and choose the right for both body and soul. Means or conditions of healing are plainly to be observed by those who live the most blameless Christian lives.

From a perusal of this Essay, it will be evident that we have only referred to *some* of the sanitary conditions conducive to health, passing by unnoticed those sustainers of life, health and heat which are omni-existent, but which are now making their influence felt by a proper adaptation of their healing properties to man's system; we mean those natural Electric and Magnetic forces which are as universal, though not so readily perceived, as sunlight, air, and water, and which are equally essential and conducive to our welfare, affecting, as they do, the nervous systems of multitudes. Shall we longer ignore these mighty powers or influences which in all ages of the world have been working unseen for the good of men? forces which we are powerless to weigh, measure, or adequately comprehend. "God hath chosen the foolish things of the world to confound the wise . . . . . and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are" (1 Cor. i. 27, 28). We firmly believe that a knowledge of the laws of Magnetic and Electric influence will render the employment of these divinely appointed and universal

energies a blessing to the human race. It is not, however, the purpose of the present Essay to urge the employment of any special means. We therefore simply leave this question with our readers: Is the healing of the sick a gift which ought to be exercised by Christians in the present day?—and how?

We have not ventured on the discussion of this subject as theorists or experimentalists; nor has any pet medical theory been propounded. The science of medicine and the art of healing are distinct. Medicine is at best only corrective. The idea of cure comes with all completeness when the patient is healed. Every Biblical student will know that the work of healing is clearly indicated in Scripture; and it is of healing we write. The word "medicine" occurs only four times in Scripture, but the use of the term "healing," either in its spiritual or physical significance, runs like a silver thread throughout the Sacred volume. This healing is from Him, and through the means which He has provided, who has said: "I am the Lord that healeth thee" (Exodus xv. 26). The weapons of our warfare against disease are as unquestionably of Divine origin and adaptation as daily bread for man's sustentation; we, therefore, fearlessly call attention to this work and the means by which it is to be accomplished. If it is to be done by the disciples of the Great Physician, surely ecclesiastical dogmas and medical theories ought not to prevent it. Nor should those who can prove the command, and are doing the work by God's appointed means, be denominated enthusiasts by those who take their doctrine from "the Book," which says: "It is good to be zealously affected always in a good thing" (Gal. iv. 18).

In accordance with the injunction to do good unto all men as we have opportunity, "especially to such as are of the household of faith," it has always been our intense desire to aid Christian workers. In doing good to them we are instrumentally blessing others through them. If the Spirit of Truth should have led the reader to feel the important consequences which would flow from the exercise of the gift of healing, we shall then feel that our work of utilising God's good gifts for the healing of bodily diseases has not been in vain.

APPENDIX TO THE MISSING LINK.

IN support of our views we give below some of the weighty arguments used by the Rev. W. E. BOARDMAN, in his recently published work, "The Lord that Healeth Thee."

The most definite revelation from God of a covenant of health is given as if it were a distinct proclamation by a king in his own name and title. The Lord Himself speaks to Moses (Ex. xv. 26), and says, "I make for you this day

"A STATUTE AND AN ORDINANCE.

If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am

"JEHOVAH-ROPHI."

How could a more distinct and definite law have been given than this, with the Lord's own signature to the covenant? The love and wisdom of God are seen in its stipulations; it is very unlike human laws: more like counsel and promise than law and penalty. It begins with an "If," not with a "Thou shalt" or "Thou shalt not," and proceeds with setting before us a privilege greater than any yet enjoyed by the favoured children of the wisest and best earthly parent,—the privilege of continuous health, with the blessings of counsel, guidance, and fellowship with Him, the Lord God of heaven and earth; and the reward, ah! how blessed! Freedom from bodily maladies, second only to freedom from that most hateful of all things—Sin, and its penalties.

The love and wisdom of God are further seen in this law of health, for, like the rules of a wise and loving father, it does not bind Him at all to visit disease upon His children, even if they do fail to hearken to His voice, but leaves Him free to try His straying children in this way if He thinks fit, and if it will be for their good.* When He spake to them at the commencement of their wilderness journey, He simply bound Himself not to put disease upon them if they would hearken to His voice.

In the general summary of what the Lord had done and taught by Moses, as we have it in his fifth book, the Lord speaks still more positively than before, both as the Administrator of the law of health and as the Healer. He had promised continuation of health upon condition of hearkening diligently to His voice and

* We all understand something of the power of bodily maladies to arrest our mental and physical activities, and call us to reflection, especially as we are brought nearer and nearer, apparently, to death. But the wonderful power of healing faith to lift us up unto Christ and perfect our union with Him, even in this life, we do not understand or fully realise.

obeying Him. Now, He distinctly says that if, when the people come into their inheritance, they will not hearken diligently to His voice, and observe to do all His commandments and obey His statutes, He will make pestilence cleave unto them until He has consumed them; and will smite them with consumption, with fever, with inflammation, and with extreme burning (Deut. xxviii. 21, 22).

We may reasonably conclude that, but for sin, perfect health would have been our lot all the days of our life. We are now subject to death, together with all manner of vicissitudes following in the train of sin; nevertheless, Jesus Christ bore our sins, sorrows, and sicknesses in His own body on the cross to free us, in spirit, soul, and body, and reunite with God all who accept Him, and trust Him fully for everything, and present themselves in body, as well as in soul and spirit, to be wholly His for ever; consequently, that power which saves the soul effectually heals the body also. A comparison of Isaiah liii. with Matt. viii. plainly proves this. Isaiah, moreover, in his prophecies of the works of Christ, puts side by side the proclamation of the Gospel and the opening of the eyes of the blind, unstopping the ears of the deaf, and making the lame to leap, and the dumb to sing.

There is no law more distinct than the "statute and ordinance" of health already quoted, bearing the signature of the Lord as the Healer of diseases, in Exod. xv. 26; nor any commandment with promise more explicit than to the twelve, the seventy, and the whole Church, "to preach the Gospel and heal the sick": nor any promise more positive than the one of healing in James v. 14, 15:— "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." How are we to know what is God's will, if not by His commandments, ordinances, and promises?

This is the basis of the privilege which at once distinguishes bodily healing from "signs and wonders," properly called miracles.

Had this healing work been merely miraculous as a sign of Christ's sonship, a seal of His plenipotentiary power and authority, a few signal instances of it would have sufficed; there would have been no necessity for His healing such multitudes, multitudes, multitudes as He did. When He called Moses, He gave him for use with the Israelites and Egyptians just two signs, and that was enough to establish confidence in His call. But the two signs were symbols of His power over the devil and over all bodily diseases. But now, having come Himself in the body, His daily life is in the incessant use of this healing power in aid of His greater work of proclaiming His Gospel of salvation amongst men.

The call for signs and wonders is occasional, not perpetual. The cause of pain and sickness and the need of cure for bodily maladies is as permanent as sin, on the one hand, and God's method of salvation on the other. The use of "signs and wonders," whether exercised in judgment or mercy, is occasional, while bodily health, by the power of God, is "a statute and ordinance" for ever, for all who comply with its conditions, and a privilege for all who will accept it according to God's promise. Signs and wonders are seldom repeated. Signal judgments, such as are recorded in the Bible, are not repeated at all. The Flood, the Overthrow of the Cities of the Plain, the Plagues in Egypt (as a whole, or separately), the Opening of the Earth to swallow up Korah, Dathan, and Abiram and each and

all the judgments of the Old Testament, are as single as they are signal. Indeed, it would scarcely be straining the point in view of the facts, to say that the principle in the covenant of God with Noah that the flood should never be repeated, is alike applicable to each signal judgment of God. Judgment is His strange work ; and this is as fully seen in the New Testament as in the Old. The terrible death of Ananias and Sapphira, and the more awful death of King Herod, each in its way stands alone, while saving and healing fill up the continuous history of Apostolic times. No doubt there were many barren fig-trees in our Lord's time, yet only one was withered. The rest of Christ's miracles are all miracles of mercy. What a gospel of salvation this is, which is foreshadowed by such miracles of healing to the bodies of men!

Signs and wonders of mercy were, some of them, once repeated, and once only. The draught of fishes given when our Lord called the fishermen from their boats and nets to become fishers of men, was repeated after His resurrection, when these same men had returned to their boats and nets again, and He called them to leave them finally and for ever. Twice Christ stilled the sea ; twice He multiplied the bread and fishes in the wilderness ; but only once He was transfigured before them ; once He turned water into wine ; once He loosened the chains of the Apostle Peter, and opened the prison doors to him ; once He shook the foundations of the prison, opened the stocks, and set the Apostle Paul at liberty. How broad the contrast between this and the continual use of the healing power! Both in the time of our Lord, and that of his Apostles after Him, the healing of all manner of bodily maladies went on day by day, and year by year, as long as they lived, as recorded in the Acts. The work in Melita, through Paul the aged, while he was a prisoner on his way to be offered up at Rome, is the beautiful closing record of the work in the inspired history. But the fathers tell us that the work went on until about the fourth century after Christ, when, through the incoming shadows of the twilight before the night of the dark ages, the Church seems largely to have lost sight of Christ as the Great Physician of the body. Oh, what a loss!

We have seen that bodily healing is clearly one of the permanent laws of God's economy of grace and salvation, according to Moses and the prophets, and Christ and His apostles ; whilst miracles as signs and wonders are special, not general, and for particular times, not for all ages. Once or twice, or at the very utmost three times, the like miracles were wrought ; whilst the work of healing, like the forgiveness of sins, was, as we have seen, Christ's every day work, and the every day work of His apostles after Him.

Special miracles may also be wrought at special moments during any great special period. For example, we are told that "specia miracles were wrought by the hands of the apostles" at a critical moment just after the day of Pentecost. The healing of the lame man in the gate of the temple called "Beautiful," and the opportunity it gave for proclaiming Jesus the risen Son of God, brought a storm upon the apostles Peter and John. The Sadducees and priests were alarmed, and put the Apostles first in the hold, then in the common prison. The Lord released them. Then the authorities had them brought before them, and charged them not to speak any more in the name of Jesus, and threatened them sternly. It was a perilous moment. Special wonders were needed to sustain the apostles, awe the authorities, and encourage the people to continue and

increase the triumphs of the gospel. The apostles saw this, and felt it, and the people too. Therefore, when the authorities let the apostles go, and they joined the people, and told them how they had been threatened, the whole assembly, with one voice, prayed the Lord to grant boldness in the word by stretching forth His hand "to heal" as He had done, "and to grant that signs and wonders (of mercy, not judgment) might be done in the name of Jesus;" "and when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." The special power asked was granted, the triumph was complete, and the Lord was greatly glorified.

It would be easy to point out other like special moments in great special periods in which signs and wonders were needed and wrought; but healing through faith, like saving through faith, was the continual work of the Church, as belonging, not to the category of signs and wonders for special periods or special moments, but clearly to the permanent laws of God in His economy of grace and salvation. We see that although the day of signs and wonders (as miracles) may have passed away, the law of healing by faith exists; and that a cultivation of the gift of healing is as binding on Christians now as ever, to be exercised as a means to an end,—the best means to the best end, the best gift to be benevolently used from the most Christlike motives.

The one thing which we lack to-day is faith in the living God and Saviour as the Healer; and now, as of old in Nazareth, "He cannot do many mighty works because of our unbelief."

Faith is the link between God and man. It opens the conduit between the fulness of God and the wants of the world, between the power of God and the needs of man. In Christ dwelleth all the fulness of God. The fulness of God is what man needs to make him what God created him to be—a habitation of God by His Spirit. That which alone can fill man up to what God created him to be is the fulness of God in him. This is alike true of spirit, soul, and body. He has redeemed us for Himself by giving Himself for us. This is an accomplished fact, true in Him to-day, and true also in us the instant we accept Him as our Redeemer. He has in Himself all the fulness of God, and is infinitely sufficient in Himself to be our Saviour from ourselves, and from sin, and to fill us with all the fulness of God; and He will do it from the moment we by faith give Him, as the living God and Saviour, His own place and prerogative in and over us. His fulness will be our fulness, in so far as we accept it. It is already true in Him to the full, and it will be true in us at once, as far as our faith trusts Him for it. It is true in us, as to the ransom price, the moment we take it; so also as to the deliverance, so also as to the fulness. But we may take Him as Jehovah-Tsidkenu, the Lord our Righteousness, and yet fail to take Him as Jehovah-Nissi, the Lord our Banner, our Pillar of Cloud, as with us, and over us, to guide and defend us. We may even take Him as Jehovah-Tsidkenu and Jehovah-Nissi and not take Him as Jehovah-Jireh, the Lord who provides. And we may take Him as all these, and yet fail to take Him as Jehovah-Rophi, the Lord our Healer. And if we fail to do this, we fail to have the fulness of our need met by Him according to the riches of God's glory; for, oh, how far short shall we fall, if we fall short of being made whole in body! We may even take Him as the Healer of the spirit and soul, but not of the body, and so fail of the link between His power and that

use of it which of all others most quickly touches men: nothing awakens men like the exercise of His supernatural power in His physical kingdom. It was this that aroused Egypt, and wrung from the hardened heart of its King consent to let God's people go. It was illustrated in the public career of our Lord Himself, compared with that of John the Baptist. The awakening power of John's ministry, which was purely spiritual, was mighty through God; but the moment our Lord commenced His work, and dealt alike with the physical and spiritual, showing His complete power and authority over the bodily diseases of men, and over every thing that relates to them; that moment John himself saw he must decrease, whilst Christ should increase. Christ, in His greater work of making whole the bodies as well as the souls of men, filled all hearts. Nothing ever has touched men like the work wrought in the name of Jehovah-Rophi, freely exercised in connection with His higher spiritual work through the faith of His followers, unfettered by unbelief. A John the Baptist's faith, which deals solely with things spiritual, and seeks simply change of mind and [illegible] people, may prepare the way of the Lord; but it will be no more th[illegible] the great wilderness after all. The faith in our Lord by which He c[illegible]wer, physical as well as spiritual; the faith that asks that, with "all bo[illegible]ust all odds, we may speak the words the Lord gives, by the stretchi[illegible]His hand, that mighty tokens of His presence and power may be wrou[illegible]me of His holy child Jesus—receives answer in the power that shakes [illegible]utest or most stolid hearts, and fills them with the Holy Ghost. Thi[illegible]. that accepts also the healing power of the Great Physician, by means o[illegible]see that God is with them indeed, and they are awakened, convinced, c[illegible]ved. Yes, this, this only, is the faith by which now, as of old, the w[illegible]be turned upside down. Oh! what a shame that, through our unbelie[illegible]lerful office of our Lord, so needful, so effectual, so gracious, so gloric[illegible]of His greater, more gracious, more wonderful, more glorious work o[illegible]should have been practically eliminated from among His grand offices i[illegible]f! Oh, what a cunning device of the devil it is to induce this G[illegible]uring unbelief, by the sophism that healing through faith is simply the seal and sign of plenary inspiration and official authority, peculiar to the times of giving the law and testimony of God in the Scriptures, and not handed down to the present times!

NOTES TO THE MISSING LINK.

An Emblem of Healing.

a Coupled with the prevalent serpent worship of Egypt, the serpent has been regarded as an emblem of the physician's art. The Israelites saw the remarkable medical skill of priest physicians in Egypt, and although they were taught not to bow down to the likeness of anything, a serpent upon which they were to look and live was made the symbol of healing to them; and this same serpent of brass became an object of veneration for 800 years, until Hezekiah destroyed it in honour of "The Lord that healeth" (2 Kings xviii. 4). In view of the prevalence of these ideas, and of the peculiar character which the followers of Christ were to sustain, we cannot overlook the significance of our Lord's words—"Behold, I send you forth as sheep among wolves; be ye, therefore, wise as serpents and harmless as doves." In suggesting such a legend to His followers He seems to indicate a certain connection with the schools of healing which had preceded Him; and it is highly pleasing to the Christian physician that there was so much in the original system of healing sanctioned by the Saviour himself, and which He was pleased to associate with His mission and that of His disciples.

The manner, and much of the matter, of Christ's teaching resembled that of the accredited teachers of the people, and we recognise some of the methods of healing developed in a higher degree. Healing by personal contact; and by external and natural appliances—such as anointing with oil—were the accredited methods.

Ancient Priests and Medicine.

b "It is generally known, and need not here be dwelt upon, that amongst several of the nations of antiquity, even long before the coming of Christ, the priests practised medicine. And in Judea especially, the functions of the Levitical priesthood in this respect were long performed by the members of a particular sect (*the Essenes*), who were pre-eminently Medico-Theosophists. They flourished both before and after the commencement of the Christian Era."—*Historical Sketch of the Employment of the Art of Healing in connection with the spread of the Gospel, by Dr. Coldstream, in Addresses to Medical Students.*

Christian Physicians.

c "It has been the conviction of some Christian physicians that none but Christians can discharge aright the high duties of their profession. In its widest sense we adopt the maxim."—W. K. Tweedie, D.D.

"The physician is literally an inheritor of some of the duties of the very Apostles."—Professor George Wilson, M.D.

Biblical Hygiene.

d. Dr. Hall, in his *Journal of Health*, speaking of inhabited houses, their structure and situation favourable to health, refers as follows to the Bible:—"There is more sound practical hygiene on the subject of healthy houses in the xivth chapter of Leviticus, from verse 34, than in the skulls of all the health commissioners and common councillors of all the cities of Christendom. Pity it is that we do not read our Bibles more, that great book which contains the leading

principles of what is indisputably good, and useful, and true, in all that really pertains to human happiness. The Bible, the best book of all, the wisest in all its theories, and in all its practices safe, has become a sealed book to the many, and any other volume is opened sooner than it."

The law of leprosy, as given in Levit. xiii., is rendered somewhat obscure by our translators, who lacked the medical knowledge of the priest and physician on this branch of Therapeutics—a correct translation would give us, perhaps, the truest classification of skin affections that has yet been given to the world.

Signification of the word "Health."

e A combination of all good, or the height of human bliss, is often centred in the word "health." Even in Scripture phraseology we have the words peace, prosperity, as synonymous with health of mind and body. We have tranquillity, harmony, safety, as a combination of all good, translated *Prosperity*, in Psalm xxx., verse 6, and, if we render it health, the whole meaning of the psalm is at once intelligible.

Use of Ointments and Oils.

f Among the ancients *ointments* signified all materials used for anointing, whether simple oil of olives or medicated oils, or oils of seeds, as aniseed, nuts, and almonds, also ointment of roses, dill, spikenard, balm, myrrh, mustard, or oil and wine; the latter was used by the Good Samaritan. Both in Egypt and in India the oil of almonds and castor-oil seem to have been used as remedies from time immemorial. In these countries the plants from which they are prepared are indigenous. So highly were these external remedies once esteemed that, as we read of their practical value, we wonder that such effective means should have fallen into disuse. We learn from the Scripture narratives, recording the use of oil medicinally, that not only the healing of the sick, but the methods then employed, were sanctioned by the Great Physician, the seventy disciples, and the Apostles also; and their use continued in the early Christian Churches, according to the practical teaching of James v. 14, 15. Bacon, in his *History of Life and Death*, says: "I know not any agent for prolonging life equal to the external application of oil;" and our own experience leads us to the fullest conviction that epidemic and fatal diseases are preventible by external influences and applications, and that personal contact and manipulations with the hands are also effective in chronic cases; also, because life-infusing, penetrating, and permeating, laying on of hands, and personal influence or contact, were so generally used, as scarcely to require a mention of the fact.

Proofs of the Efficacy of Oils.

g The following proofs have been collected of the efficacy of oil:—

In one year, in which the plague had carried away in Upper and Lower Egypt a million of men, there was not an instance of a carrier of oil being attacked with this disease. The same thing has been observed at Tunis; and it was this which first suggested the idea of employing oil as a restorative and a remedy.

In 1793 twenty-two Venetian sailors dwelt for twenty-five entire days in a damp apartment on a ground floor, with three sufferers from plague: the unction of oil saved them all.

In the same year three American families—one of thirteen persons, another of eleven, the third of nine—employed the same means; treated their patients affected with the plague, and did not contract the contagion, although they lay upon the same beds, and nursed the poor sufferers continually in their arms.

In 1794 a poor woman remained shut up in the same chamber with thirteen plague patients. She ministered to them, and by means of unctions she protected herself from the contagion.

A family from Ragusa had the same year two sufferers from plague; they were plunged in oil, and were exempt from all ill.

Finally, it is at the present day a usage approved, and generally followed, in Smyrna.

THE BIBLE AND SCIENCE.

h The Bible is not against science; it treats most fully on the great and broad principles which affect mankind physically. The great social evil and the true relation between the sexes; pauperism, intemperance, and unjust relations between employer and employed, are problems for the solution of which the Social Science Congress need enquire no further than the Scripture records.

CHRISTIAN DISCIPLINE.

i We cannot hope that, because we are Christians, therefore every thorn in our flesh must be removed. We may presume that there are many who carry with them into heaven sensibilities dulled and inoperative. A man may enter as by fire—just as he may escape from a conflagration with bare life, maimed, lame, and blind, physically.

HAPPY RESULTS OF SUCCESSFUL MEDICAL SERVICE.

k In the year 1636 a circumstance most flattering to the medical profession occurred in connection with the establishment of the East Indian Company's power on the coast of Coromandel, which is of striking significance:—One of the Indian princesses under the Mogul dynasty had been dreadfully burnt, and a messenger was sent to Surat for the assistance of an English surgeon, who proceeded forthwith to Delhi and effected a cure. On the minister of the great Mogul asking what his master should do to manifest his gratitude, Gabriel Broughton, the surgeon in question, answered, with a disinterestedness of patriotism beyond all praise,—"Let my nation trade with yours." "Be it so," was the reply. A portion of the coast was marked out for the resort of English ships, and all duties were compromised for a small sum of money. Here did the civilization of that vast continent commence; from hence the blessed light of the Gospel began to be promulgated among a hundred millions of idolators, since subjected to the control of the British power.

Another instance of the happy influence exerted by the professional services of a British surgeon was in 1713, when the success of an embassy of complaint, sent by the Presidency of Bengal to the Court of Delhi, was mainly owing to Mr. Hamilton, surgeon of the embassy, having cured a disease with which the Emperor himself happened to be affected. Mr. Hamilton was offered any reward he chose to ask, and generously confined himself to requesting the Emperor's compliance with the demands of the Embassy, which was instantly granted; and there were thus obtained privileges of the greatest importance in enabling the East India Company to establish their possessions on a sure basis. These incidents show the immense influence which a healer of physical disease has over his fellow-men, and what power the pastors of this England of ours might use by the same means, having first ascertained to what extent they possess the gift.

LIBERALITY OF CHRISTIANITY.

l "Christianity gives the right of women to study in our Medical Colleges, while the creeds of the Greek, Hindu, and Mussulman prohibit such studies. It would entail a sacrifice on the part of a Hindu to enter the medical profession.'

PREACHING AND HEALING.

THE art of healing has always been the handmaiden of charity, the sublime function of guiding the soul having united itself with the useful and benign art of healing the body. Even in the rudest states of savagery, the so-called "medicine man" wields a double power over his tribe from his dual character of priest and healer. In semi-civilised conditions, the magician, the seer, and the physician are invariably combined in one person. But especially when we come to the history of the Israelitish nation, we find it was the usual course to unite both functions. Moses, the man of God, while ruling over the chosen people, showed a constant anxiety for the body's health, prescribing such laws of hygiene as the nature of the climate and the temperament and habits of the Israelites demanded. Such instances forcibly illustrate how much the physical welfare of man is regarded by God, and by those to whom he has confided the care of His people. The prophets exercised an almost unlimited sway over the body, both in awarding punishment and in restoring from disease. Later on we find the Saviour of men Himself going about all Galilee "teaching" and "preaching" and "healing all manner of sickness and all manner of diseases." Not only so, but His express injunction to the first promulgators of His Gospel was, that they in their journeyings and their work should "heal the sick." Accordingly they went, we are told, "through the towns, preaching the Gospel and healing everywhere." Their itinerant ministrations were full of miraculous results, in obedience to the Master's command. And the history of the Church from its first organisation, and all through the mediæval ages, furnishes many a notable proof that this subsidiary work was worthily maintained. Hence there appears no reason for an artificial distinction between the office of the physician and that of the zealous and devout preacher of the Gospel. The functions seem to combine naturally in forming the highest type of a Christian, the unction to preach and the power to heal being impelled and guided by intelligence and benevolence. Many a much less useful doctrine and practice has been established in the Church without the direct command which we maintain is binding on the followers of the Great Physician.

Though too often lost sight of in the preparation of men for the ministry, some knowledge of the healing art enters practically and naturally into the work. In all parts of England are to be found Christian ministers of every denomination devoting a large share of

their attention to the bodily ills of their congregations; and, in the more remote districts, supplying the want of a medical practitioner in cases of illness and physical distress. Many are the communications received by London practitioners from provincial ministers seeking for advice on behalf of members of their flock. Many are the assurances we have received of spiritual good resulting from physical aid. So warmly recognised and appreciated is the practice of medicine by ministers, that most men preparing for missionary life assiduously acquire some knowledge of medicine before embarking on their holy and arduous mission, as the surest passport to security and usefulness among savage peoples. Confessedly many of them owe their toleration and safety among strange and hostile tribes of men solely to their medical skill. Livingstone's high estimate of the advantage it proved to him in his noble and wonderful career is abundantly corroborated by all who have followed his difficult and dangerous path.

There can exist no doubt that great prestige accrues to the minister from such a power to help in times of bodily need. However influential or eloquent a preacher may be, the greater will be the winning power of his message, and the more practical his teaching, in proportion as his ministrations are directed to present and palpable ills, as well as to more important spiritual work, in imitation of the Great Teacher. The Christian teacher should strive to realise the simplicity of physical as well as spiritual truth, and to show that suffering is associated with the disregard of either. Public teachers of the present day are not justified in allowing this power of good to be a sealed book to themselves. How many intelligent Christians are in the habit of exclaiming, "My physician tells me so-and-so, therefore I do it!" Would they so far ignore their right of private judgment in spiritual things? Next to the knowledge of our origin and destiny, it must be of the most vital interest to us as long as we continue in the body, to make our bodies, as far as in us lies, fit temples for the Holy Ghost. The foremost of the Apostles commended those Christians who searched the Scriptures to see if the records were in harmony with his teachings. Why should it be thought the exclusive prerogative of any professional class to dictate our course of action relating to things temporal any more than in things spiritual, while we remain to the end of our days in ignorance of the laws which govern our physical well-being?

We do not mean to advocate that every minister should provide himself with an array of drugs in homœopathic or allopathic preparations, and systematically or indiscriminately prescribe for his people. It is not desirable that ministers should endanger their parishioners' lives by ignorant medication, any more than that medical men should jeopardise their patients' souls by "words without knowledge." The minister of the Gospel is not to act as a druggist, but as a counsellor. It is not so desirable that he should dispense medicinal remedies, as

that he should lead or direct the suffering one into conformity with natural laws.

Personally, we have had many opportunities of knowing that great good is often done by ministerial healers when the professional medical man has been beyond reach, or even after he has failed to relieve. The minister is not fettered by medical etiquette, nor held *in terrorem* of the *opprobrium medicorum*. The man of science is too often accustomed to sneer at great truths which lie on the surface of things, like the simple Peruvian, ignorant of the wealth which Nature has placed unsought directly beneath his feet. Hence it is that the clergy have always been the most ready to admit new discoveries in therapeutics. An eminent London preacher recently said, in a published sermon, "Do you imagine that God has made the healing art so very difficult as it is made in our medical schools? Do you mean to say that the great, kind Father, God, has hidden all the minerals, all the vegetables, all the juices that were intended for the healing of human blood and for the comforting of human feebleness? Nothing of the kind! The time will come when the doctor will find all he wants just under his hand."

While the minister of the Gospel believes in the reality and predominant influence of the Unseen, he does not undervalue visible and tangible things. They are to him as clearly verities and forces as to the man of purely mundane and sensuous ideas. He justly estimates their importance and their power. But his visual perceptions are projected beyond the boundaries of the merely physical sight. Long daily familiarity with Divine and spiritual existences has taught him that certain influences and forces which cannot be seen and cannot be measured are the most powerful in human life. Long before philosophers discovered that Electricity—which no man ever saw—was the most potent of natural energies, the Christian minister had taught that the most powerful factors in human life were sentiments, emotions, affections, and aspirations. He knew, in short, that "the things which are seen are temporal, while the things which are not seen are eternal."

It must be evident that the preaching of full, free, and present salvation should include such truths as are calculated to restore harmony everywhere, and to correct the evils and discord which affect our individual, religious, and social life.

I.—Our Social Life.

In this advanced age we are striving after brilliant results, both in the Church and out of it, forgetful of the practical means by which success is to be attained. While union is strength in every good cause, anyone observant of current events must see that our working men look up to a Trades Union as the all-powerful aid to their interests, while fatally unmindful that, in neglecting the details of trade

and individual duties, their handicrafts are drifting from this country, causing an annual loss in money of millions; and, by reason of a similar kind of unionism, or conventionality, the same unhappy and deplorable state of things exists in the Medical and Theological Schools, against which evil the Book of Truth would seem to warn us in the words: "Say ye not a confederacy . . but sanctify the Lord of Hosts himself." There are internal evils, which may extend from the throne to the cottage, more to be dreaded than a nation's enemies—evils that may equally destroy the physical as well as the spiritual life of any people who forget their allegiance to physical law and the moral power of integrity.

II.—Our Religious Life.

How many instances of so-called religious mania are clearly traceable to the mental and physical condition of the individual! In what numberless instances do we charge the Giver of every good and perfect gift with those imperfections of bodily health and vigour which result from our own want of discretion and compliance with the commonest conditions of health! For instance, a family located in a damp and unhealthy situation—the wife and children, continually subject to a negative condition of the atmosphere, become an easy prey to epidemics of every class. When sickness and sorrow overtake them, which common sense should lead us to see is self-inflicted, they charge it upon the Giver of all good. We say it is wrong, nay, sinful, to console ourselves with the idea that, under such conditions, sickness and premature death are the will of the Lord in any wise: He wills only our health, happiness, and well-being. A family in all other respects similarly circumstanced, but residing on the hillside, with sunny aspect, and healthy conditions, the father rejoicing in the unmistakable vigour and uniform health of his wife and children, are often slow to acknowledge that this is the will of the Lord, and to express their gratitude to Him! Yet this picture is the natural order of things; the other a result of ignorance or apathy. "The ills that flesh is heir to" has become so hackneyed a phrase that, with the prevalence of pains and sufferings, many individuals seem to have arrived at the conclusion that their whole organism, or some part of it, was constructed with a view to produce pain, instead of an harmonious and healthy working of the whole in all its details.

III.—Individual Life.

We should not only emulate the character of Daniel (next in perfection to the Redeemer, because in him even his enemies could find no fault) and his three companions, who were enabled to stand (against their worldly interests) the temptations to sin, either by worshipping an idol or pampering their appetites with royal delicacies

but by like determinedness in the right, we should comply with such natural conditions as are best fitted to secure and maintain a force of character which qualifies us to enjoy the true man's freedom:—

"He who rules his spirit
May feel himself a king;
And what the world may think of him
Is but a trifling thing."

This power is not to be gained by or through any social combination or confederacy. He only can possess it who has learned to obey moral and physical laws. The highest wisdom to which we can attain is to "know Him as the only true God and Jesus Christ whom He has sent." This brings us to a knowledge of our spiritual condition: our influence as Christians reaches and touches others through our physical life; therefore, what form of practical knowledge can more legitimately engross our attention than that which tends to promote our own happiness and usefulness, and to remove the prevailing physical as well as spiritual ignorance amongst the numbers by whom we are surrounded?

John Wesley, acknowledged in this age—when prejudice against him has lost its power to blind—to have been one of the greatest men England has produced (a man who was as great a scholar and scientist as he was a preacher and theologian), directed his attention to the science of medicine, and Medical Electricity in particular. The result is transmitted to us in his own language. Complaining of the general unreliability of medicinal remedies, he says: "ONE REMEDY I MUST AVER, FROM PERSONAL KNOWLEDGE GROUNDED ON A THOUSAND EXPERIMENTS, TO BE FAR SUPERIOR TO ALL OTHER MEDICINES I HAVE KNOWN—I MEAN ELECTRICITY. I CANNOT BUT INTREAT ALL THOSE WHO ARE WELL-WISHERS TO MANKIND TO MAKE FULL TRIAL OF THIS. CERTAINLY, IT COMES THE NEAREST TO AN UNIVERSAL MEDICINE OF ANY YET KNOWN IN THE WORLD." From Wesley, who was not a man to judge hastily, this unqualified testimony has overwhelming weight. What his verdict would have been had he possessed his chosen remedy in the form of simple appliances requiring no manual effort, giving no shocks, and continuing in constant operation without inconvenience to the wearer, we can only imagine. Though his machines were of the rudest construction, he achieved a marvellous and uniform success. He cured a young lady who had suffered from epilepsy for seven years; a paralytic of long standing; a rheumatic patient, who, during fourteen weeks, had consulted several physicians in vain; a lad who suffered from sciatica; a man who had been deaf for thirty-two years; a man, aged thirty-two, who had suffered from epileptic fits during the greater portion of his life. Concerning the last case, Wesley asks, "Can all England afford such a cure as this wrought by a course of medicines

The great strides of the last few years in electrical science on its physiological side tend to prove that of all remedies for physical ills there exists none other so inspiriting, so truly adapted to varieties of disease, so universal in its remedial action, so marked in its curative results, and so easy of access and application to all This acme of Curative Electricity has been reached in the Odo-Magnetic treatment. Applicable without sensible shock of any kind, the current not being spasmodic or violent, but continuous, permanently surrounding the patient with the beneficial influence. Possessing a specific power to invigorate the whole constitution, to harmonise the functions, to improve the structural and chemical qualities of the blood corpuscles, to soothe nervous irritation, to impart nerve force, and generally maintain vital power, it would be impossible to point out a curative agent which has achieved such signally and uniformly perfect restorations to health from so great and varied degrees of prostration. Thus experience teaches that few affections are beyond its power to relieve, and that almost every possible condition of chronic weakness may be permanently benefited by the presence of this all-pervading natural force. Seeing that no appliance could be adapted with so great a certainty, it must prove of untold value to the Christian minister, especially as it is an agent ready to hand, in the use of which a patient has nothing to fear, but everything to encourage. He is applying the best known and safest means of effecting the desired physical improvement.

We write in the interest of a great truth, and to extend the knowledge of a great remedial agent. That we do not overstate the case is amply proved by the testimony of medical men, clergymen, and ministers of all denominations, as well as of a large portion of the Christian public—testimony which the author is in a position to submit to any one desiring to peruse it.

How far what has been said is calculated to fulfil the objects contemplated must be left to the judgment of the reader; the task of explanation has, however, been conscientiously undertaken, and no effort has been spared to render it easy of comprehension to all.

INDEX.

ABSURDITY of some remedies for disease, 171
ACTION OF MIND upon mind the source of all superhuman mental phenomena, 136
ACUTE AILMENTS often self-inflicted, 157
ADVANTAGES of self-control, 153
AGREEABLE ASSOCIATIONS, good effect of, 49
AIR, mistaken for the vital principle, 18
ANATOMY cannot detect spirit life, 150
ANCIENT PRIESTS, their practice of medicine, *b* 184
ANCIENTS' distinction between soul and spirit, 144
ANGELS good and evil, Archbishop Whately on, 140
ANIMAL LIFE, on what it depends, 18
ANIMAL MAGNETISM, what we find in the study of, 134; its antiquity, 135
ANOINTING, what the practice included, *f* 185
APOSTLES, faithfulness to their Master's injunction to heal, 162
APOSTOLIC AGENCY in healing, 163
APOSTOLIC CHURCH, teaching and practising, 165
APPARITIONS due to nervous derangement, 130
APPENDIX to "The Missing Link," 179—183
APPLIANCES, ODO-MAGNETIC, of constant utility, 95; their construction, 109
AUTHORITY OF THE CHURCH, 161; whence derived, 163

BELIEFS OF SAVAGES, extraordinary resemblance of to the beliefs of modern Spiritualists, 133
BIBLE, admits the possibility of spiritual communications to men, but condemns those reported by modern Spiritualists, 137; favourable to science, *h* 186
BIBLICAL HYGIENE, Dr. Hall on, *d* 184
BLACKWOOD'S MAGAZINE on the science of Electricity, 85
BLOOD, its circulation affected by grief, 44; characteristics of, as investigated by Dr. Shettle, 121
BOARDMAN, Rev. W. E., on "The Lord that Healeth thee," 179—183
BODIES, temples for the Holy Spirit to dwell in, 172
BODILY ORGANS, position of, 54; how to remedy when displaced, 54; united by a system of telegraphy, 59; not the storehouse of memory, 148; their material uses, 152
BODY, every particle Magnetic, 23; best position in bed, *note*, 33; contains Electric currents, 120; the probationary abode of the spirit, 151; the spiritual, pervades the whole physical organism, 150; limitation of its force, 151; destitute of force and feeling, 151; what the spiritual must be, 151; of Christ, schism existing in, 165
BOOKS BY SPIRITUALISTS unprofitable reading, 138
BRAIN MATTER, its altered condition during sleep and wakefulness, 72; affected by dreams, 78; times of these changes and their cause, 73
BRAIN PRESSURE increased by higher civilisation, 69
BROUGHTON, GABRIEL, his noble conduct in India, *k* 186

CANON KINGSLEY on the observance of moral and physical laws, 154

CANON LIDDON'S remarks on the Saviour's earthly ministry, 159, 160
CAPACITIES of the human soul, what may be done with them, 146, 147; of the released spirit, 152
CAUSE AND EFFECT, a natural inquiry into, 137
"CHANGE OF LIFE," preparation for, 58
CHARACTER of Christ's miracles, and their import, 157—159
CHARACTERISTICS of the present age in regard to disease, 105
CHEERFULNESS promotes health, 47
CHEMISTRY OF DIGESTION greatly influenced by the mind, *note*, 153
CHILDREN'S AFFECTIONS, 35
CHINESE APPRECIATION of medical missionaries, 169
CHRIST, the Healer, 159; character of His miracles, 157, 158; why He healed the body, 174; His mission imperfectly understood, 161; how His kingdom may be advanced, 171
CHRISTIAN ministers best qualified to teach the philosophy of health, 153; minister, his experience of the effects of emotion on bodily health, 154; teachers confine their attention to remove moral evil, 156; ministers, what college title would best become them, 173; missionary, necessity of his caring for the sick, 169; ministers and bodily ills, 188
CHRISTIANS, EARLY, used remedies in curing disease, 172; Notes *f* and *g*, 185
CHRISTIANS, their apprehension of spirit life, 142; may have dull sensibilities, *i* 186
CHRIST'S work, and what it suggests, 155; earthly ministry, Canon Liddon on, 159; command to heal obligatory on His Church, 171
CHRONIC DISEASES, and their treatment, 40; a cure not often to be despaired of, 42; often self-inflicted, 157
CHRONOLOGICAL ORDER in the revelation of the Trinity and of man's tripartite nature, 141
CHURCH, THE, only partly fulfils her mission, 161; how she might speak with authority, 161; failure in her organisation, 166; a testing time for, 173
CIRCULATION OF THE BLOOD affected by grief, 44; free, essential to health, 74
CIVILISATION causes higher brain pressure, 69
CLAIMS of the work of healing on the Church, 161
CLEMENT OF ALEXANDRIA, his hygienic teaching, 168
COLDSTREAM, DR., on the ancient practice of medicine, *b* 184
COLERIDGE on animal life, 21
CONFUSION in medical science, 25
CONNECTING LINK between man and the Trinity, 141
CONSCIENCE, its office and power, 149
CONSERVATISM of medical and ecclesiastical organisations, its ill effects, 173
CONSTRUCTION of Odo-Magnetic appliances, 100, 109
CONSUMPTION cured by a nine days' sleep, 78
CONVERSATION at meal times should be cheerful, 47; beneficial to nervous sufferers, 62
COOK, REV. JOSEPH, extracts from his work on "Spiritualism," 139
COROMANDEL, a circumstance flattering to the medical profession at, *k* 186
COURAGE and independence of French and German thinkers, 112
CURATIVE PROPERTIES of Magnetism, 27

DANGER accompanying the use of Galvanic-Electricity, 99
DANIEL, and his three companions, 190; those only can be freemen who copy his example, 190, 191
DEATH from Electrical contact, 88
DEBILITY, NERVOUS, characteristic of the present era, 105—(*See also Nervous Debility*).
DEGREES coveted by Christian ministers, 173
DE LA RIVE on Electricity, 121

DELHI, EMPEROR OF, appreciation of a cure effected by Mr. Hamilton, *k* 186
DELIRIUM, caused by religious excitement, 132
DENUNCIATION, SCRIPTURAL, of Spiritualistic agency, 138
DEPARTED, the, not dead, 149
DERANGEMENT of the bodily organs, how to remedy, 54
DEVOTEDNESS of the apostles to their Master's example and commands, 162
DIAGNOSIS of disease understood, not so its effective treatment, 115
DIFFERENCE between Galvanism and Magnetism, 91
DIGESTION, and mind, alliance of, 46; influenced by the mind, 62; *note*, 153
DINNERS, effects of heavy late, 73
DISCOVERIES, how treated in England, 112; modern, in Electricity, based on Magnetic principles, 86
DISEASE, character of, 22; the cause should be removed, 22; owing to a Magnetic derangement of the system, 23; remarks on supposed incurable, 24; signification of the term, 32; danger of delay in, 35; its nature and rational treatment, 38; organic, in two stages, and how to treat both, 40; accompanying Spiritualism, 131; an outward proof of inward disturbances, 22; immunity from epidemic, 92; inferences to be drawn from the Saviour's conduct in regard to, 156; remedies used for curing by the early Christians, *f g* 185; the prophets' influence over, 187
DISREGARD of the laws of health, 75
DISTINCTION between soul and spirit as taught by ancient fathers, 144
DOCTRINE, of original sin and of the new birth, 143; and practice of healing not confined to the apostolic age, 162
DREAMS, hypothesis of, 79
DRUGS, powerless in nervous affections and organic derangements, 54
DR. BEAUMONT'S experiment on an exposed stomach, 48
DR. DUFF on the humble work of teaching A.B.C., *note*, 164
DR. GARRATT'S (Philadelphia) faith in the remedial effects of Electric currents, 121
DR. HALL on Biblical hygiene, *d* 184
DR. J. MORTIMER GRANVILLE on sleep and sleeplessness, 82
DR. NICHOLS on habitual cheerfulness, 47
DR. B. W. RICHARDSON on dementia, 44; on worry, 46; on the operation of Magnetism on the blood, 49, 119; experiments, 122, 123
DR. SHARP on health condition, 20
DR. SHETTLE on the operation of Magnetism, 49; on the remedial efficacy of Electric currents, 121, 122
DYSPEPSIA, a cause of wakefulness, 80

ECCLESIASTICAL ORGANISATIONS, conservatism of, its ill effects, 173
EDUCATION of youth unsatisfactory and incomplete, 6
EFFECT OF, perfect Magnetic conditions, 25, 70, 90; tonics and stimulants, 67; pleasant company at meal times, 47, 48, 49; bad news at meal times, 47
EGYPTIAN EMBLEM of the physicians art, *a* 184
ELECTRICAL CONTACT, death from, on board the "Livadia," 88
ELECTRIC CURRENTS in the body, 120
ELECTRICITY, not Life, 19, 65, 70, 87, 88; *Blackwood's Magazine* on the science of, 85; a recognised agent in the art of healing, 85; only its most modified form should be used medicinally, 87; Galvanic, how produced, 89; a definition of, 90; and Magnetism, their identity demonstrated, by Faraday, 98; De la Rive on the study of, 121.
ELECTRIC LIGHT, effect of, on vegetation, 28; how produced, 87, 89
ELECTRO-BIOLOGY, apathy as regards, and abuse of by Spiritualists, 135

EMOTIONS, their potency, 43; experiment of Dr. Beaumont, 48; their physical and mental effect well known to ministers, 154, 189
ENEMIES, a nation's worst, 190
ENTHUSIASM confessed, bigotry disowned, 8
EPIDEMIC DISEASES, a protection against, 92, 126
EQUALISING power of Magneto-Electricity, 24
ESSENTIAL DIFFERENCE between the soul and the spirit, 149
ETIQUETTE, PROFESSIONAL, in the way of the general adoption of Magnetic healing, 124
EVANS' definition of true science, *head note*, 111
EVILS, of late hours, 74; of a want of control of the mental inclinations, 153; moral and physical, removed by Christ, 155; of medical and ecclesiastical conservatism, 173
EXCITEMENT, EFFECT OF, on the vital force, 60
EXPERIENCE, of patients using Magnetic appliances, 101; of ministers of religion on the emotions, 154
EXPERIMENTS, to demonstrate Magnetic influence, 94; Dr. Richardson's, on the blood, 122, 123; Dr. Beaumont's on exposed stomach, 48; on exposed brain, 78

FACULTIES OF THE SOUL, what we may do with them, 147
FAITH, in its relation to Magnetic cures, 35; and works, their essential combination, 174
FAMILIAR SPIRITS, resorting to, forbidden by Scripture, 137
FARADAY'S DEMONSTRATION of the identity of Magnetism and Electricity, 98, 116
FASHION, the folly of following when injurious, 106; its prevalence, 107; remedies used for counteracting its evil effects, 108
FEAR OR FRIGHT, effect on the body, 59; striking illustrations, 60
FEELING does not belong to the material body, 151
FEMALES, how general debility affects, 53
FOLLY, of materialism, 147; of the Peculiar People, 176; of ignoring the right of private judgment, 188
FOOD, proper times for taking, 73
FORCES, Preservation of a balance of, a law in creation, 97
FORCE, superhuman, 39; by which the vital functions are carried on, 49; of Galvanism, how developed, 120; Magnetic, the means of communication between mankind, 135; of conscience, 149
FREEDOM of the spirit on the death of the boby, 150, 152
FRENCH AND GERMAN THINKERS, their courage and independence, 112
FRETFULNESS OF CHILDREN, its cause and remedy, 35
FRIGHT, EFFECT OF, 59

GALVANIC AND MAGNETIC ELECTRICITY, distinction between, 91, 120
GALVANIC ELECTRICITY, its *modus operandi*, 89; how its power is developed, 120; objections to its use as a remedial agent, 99
GASTRIC JUICE, how to augment, 26
GENERAL DEBILITY, what it includes, 51, 53; its great increase, 57
GHOSTS, appear to those who wish to see them, 131; their costumes, 131; in what sense their appearance is true, 132
GIFTS OF HEALING, their prominence in the distribution of spiritual gifts, 164
GOD, belief in, common to all nations, 129; uses natural means, 177
GOOD RESULTS from the practice of healing by the Christian Church, 170
GOSPEL, THE, a revelation of life and immortality, 143
GOUT, amenable to Odo-Magnetic treatment, 119
GRIEF, its effect on the circulation, 44

HAGARTY, PROFESSOR, on Magnetic treatment, 104

HAMILTON'S, Mr., reward for curing the Emperor of Delhi, *k* 186
HEALING, a term frequently used in Scripture, 178; commanded by Christ, 163, 171; practised by the Apostles, 161; its practice enjoined on the Christian Church, 163; how ministers should practise it, 187; a London preacher on, 189
HEALING AND PREACHING naturally united in the Christian teacher; antiquity of their union, 187
HEALING POWER, manifested by Christ, 155; claimed by pagan systems, 157; not confined to the apostolic age, 162; an influence for good, 170, 171; what Christ taught by it, 172, 174; the good missionaries have accomplished by it, 188; Livingstone's high estimation of its advantages, 188
HEALTHFUL INFLUENCE of laughter, 47
HEALTH, declines imperceptibly, 22, 32; lightly valued except when lost, 6; what it is, 20, 21; natural and why, 39; promoted by cheerfulness, 47; necessity of complying with the laws of, 67; apathetic ignorance of the laws of, 75; restoration of, by following natural laws, 76; affected by emotions, 154; conditions of must be observed in convalescence, 177; general term for all good in Scripture phraseology, *e* 185; and common blessings received with ingratitude, 190
HEART, affections caused by worry, 46; and lungs, mutual action of, 93
HEATHEN PHILOSOPHERS puzzled by the opposite forces of Magnetism, 86
HEZEKIAH'S RECOVERY through faith and works, 175
HOMES AND HOSPITALS, 167
HOPE, its beneficial influence, 48
HUMAN LIFE, its natural duration, 72
HUMAN, nature, its capacities, 141; Scripture teaching on, 142; soul, what may be done with its faculties, 147
HUMAN SYSTEM, self-regulating in health, 21
HUMBOLDT on the torpedo, 52
HUNTINGTON'S "Bank of Faith," 138
HYGIENE, Dr. Hall on Biblical, *d* 184
HYGIENIC MAGNETISM, value of, 105
HYPOTHESIS of dreams, 79

IDEAS not registered in the body, 148
IDENTITY of Electricity and Magnetism demonstrated, 98
IGNORANCE and wrong training causes of nervous debility, 106
ILLUSTRATION, of the benefit derived from Odo-Magnetism, 37; of the effects of fear, 60; of the restoring effects of natural habits, 76
"IMAGE" and "LIKENESS," what is meant by, 143
IMMORTALITY, belief in, common to all nations, 129
IMMORTAL LIFE brought to light by the Gospel, 143
INCURABLE DISEASES, so-called, 24
INDIAN METHOD of detecting theft, 47
INDISPENSABLE ITEMS of an efficient "*Materia Medica*," 115
INFLUENCE, of the mind on digestion, 62; *note*, 153; of a healer of disease on his fellow men, *k* 186
INFLUENCES, EVIL, necessary exposure to, 108; remedies for, 109; of trade unions and conventions, 189
INTERNATIONAL Exhibition of Electricity, Paris, 1881, 204
INVISIBLE FORCES act by law, 154
IRON AND OXYGEN in the blood, 49

JEWS, THE, their ideas of the connection of preaching and healing, 159
JOHN AND MARY contrasted with a lonely traveller, 48

KINGSLEY, CANON, on the observance of moral and physical laws, 154

LANGUOR caused by literary pursuits, how remedied, 66
LATE, hours and their evil accompaniments, 74; dinners, ill effect of, 73

LAUGHTER, its healthful influence, 47
LAW, of Magnetism universal, 33; of Mesmeric phenomena, 65; controls invisible forces, 154
LAWS OF HEALTH, necessity of observing, 67; apathetic disregard of, 75
"LES VERITES MERES," "Mothers of Truths," 113
LIDDON, CANON, remarks on Christ's earthly ministry, 159
LIFE, inexplicable, invisible, a trinity of forces, 17; emanating from the Deity, 17; supposed vital principle of, 18; not sensations nor Electricity, 19; dependent on laws, 20; the consciousness of, 21; duration of human, 72; immortal, though the soul may be lost, 142, 143
"LIVADIA," death on board the, through Electric contact, 88
LUNGS AND HEART, the dual working of, 93
LOGICAL PLAN of diagnosis and treatment, 38, 39

MACBETH'S DAGGER, 132
MAGNETIC APPLIANCES surround the wearer with a protective atmosphere, 27; construction of, 109; adapted to all climates, 102; continuous efficiency and utility of, 95; skilful selection necessary, 100
MAGNETIC health conditions, 25; qualities of the blood, 49
MAGNETIC DERANGEMENT of the system causes pain and disease, 23
MAGNETIC FORCES, what we claim for them, 19
MAGNETIC SLEEP, 77
MAGNETIC TREATMENT not a theory, how to test, 34; Professor Hagarty on, 104; Paracelsus, his cures by, 117
MAGNETISM, its application not unpleasant, 27; a universal law, 33, 63, 86; how it operates, 49, 66; a puzzle to the ancients, 86; the primary and universal force, 92; a protection against contagious diseases, 92; its channel through the spinal cord and nerves, 93; its penetrating influence, 28, 110; a simple experiment to demonstrate it, 94; inscrutable mode of operation, 99, 134, 136; primitive methods of applying it, 109; instances of its presence in the human frame, 118; a remedy for gout, 119; professional etiquette obstructing its use, 124; its remedial use in accordance with natural laws, 67, 83, 101, 125, 127; its constitutional, not local effect, 126; its increasing popularity, 128; not a new discovery, 135; the means of communication between mankind, 135
MAGNETO-ELECTRICITY, the most valuable therapeutic agent, 5, 23; analogy between its vitalising influence and pure air, 5, 84; simplicity, safety, and efficiency of its application, 6; a sustainer of mental power, 8; its equalising power, 24; allies itself with the recuperative powers of the system, 26; its economy, 26; a universal principle, 26, 116; why it cures, 27; unpleasantness in its application removed, 27, 120; its permeating power, 28, 110; is a natural influence, 29; constant efficiency of, 95; difference between it and Galvanism, 91, 120; John Wesley's remedial application of, 118
MAN, as described in Scripture, 142; possesses a distinct spiritual existence, 144; his dignity and power, 146, 148
MAN'S LIFE, its natural limit, 72
MAN'S TRIPARTITE NATURE, connecting him with Deity, 141
MAN'S TRUE FREEDOM, 191
MATERIAL, body entirely pervaded by the spiritual, 150; body does not feel, 151; uses of the bodily organs, 152
MATERIA MEDICA, few indispensable items of, 115
MATERIALISM, folly of, 147
M.D. a desirable title for Christian ministers, 173
MEDICAL, works, their number and defects, 3; missionaries highly appreciated by the Chinese, 169;

and ecclesiastical conservatism a hindrance to Christian duty, 173; aid, its happy results, *k* 186
MEDICAL ORGANISATIONS, ill effects of conservatism in, 173, 190
MEDICAL SCIENCE, revolutions in, 114; confusion and conflict in the ranks of, 25, 115
"MEDICAL TIMES," extract from, *note* 31; on the treatment of disease, 100
MEDICAL TREATMENT, should be constitutional, 29; why it often fails, 29, 31, 41, 62; and Magnetic treatment contrasted, 41
MEDICINE, under what conditions it is beneficial, 94; to what extent, 112; its sphere of action, 125; practised by the ancient priests, *b* 184; only corrective, 178; the word occurs but four times in the Bible, 178
"MEDICINE MAN," influence of, 187
MEDIUMS, deranged and diseased conditions of, 131
MEDIUMSHIP, is it sinful? 137
MEMORY'S STORES not lodged in the body, but belong to mind, which is not matter, 148
MENTAL, work, suspension of, before and at meals, 47; disorders, how to remedy, 51, 64; disturbance deranges the nervous system, 59, 64, 136; physiological effects co-exist and co-operate, 60, 62, 64, 97; excitement, 76; diseases common to those afflicted with second sight, 131
MESMER, truth of his main principle, 117
MESMERIC PHENOMENA, law of, 134
MIND, influences digestion, 46, 62; *note*, 153; action of, upon mind, a mesmeric phenomena, 136; a vague term, 148
MINISTERS OF RELIGION, their experience of the power of emotions on bodily health, 153; their influence increased by their power of relieving temporal ills, 188; not fettered by professional etiquette, 189; Magneto-Electric methods of healing especially valuable to them, 192
MINISTRY, CHRIST'S, Canon Liddon's remarks on, 159
MIRACLES, CHRIST'S, number and character of, 157, 158
"MISSING LINK," Appendix to the, 179—183
MISSIONARIES often owe their acceptance to a knowledge of medicine, 188
MISSION, of the physician, importance of, 156; of the Church only partially fulfilled, 161
MODERN CHURCH, the, confines its work to teaching only, 165
MODERN PRACTITIONERS rely more on nature as the healer than on medicine, 5
MODUS OPERANDI of Galvanism, 89
MOSES, his care of the bodily health of the Israelites, 187
MOTHERS, EXPECTANT, how to strengthen their health, 57
MUSCULAR EXERCISE, UNDUE, bad effects of, 73; a cause of wakefulness, 81

NARCOTIC AND NATURAL SLEEP, their difference, 77
NATIONAL BENEFITS arising from an appreciation of medical cures, *k* 186
NATURAL, influence of Electro-Magnetism, 29, 32; treatment of disease, 38, 39; functions of mothers of late years attended by displacement and acute pain, 57; duration of human life, 72; sleep, how it comes, 77; law of the universe to preserve a balance of forces, 97; law superior to the operation of drugs, 154; means used by God in healing, 176
NATURAL REMEDIES, their advantage as curative agents, 85, 86; their direct relation to the causes of disease, 4, 103; valuable to the Christian minister, 192
NATURE, the great healer, 102; of paralysis, 53; of the Odic force of Magnetism, 96; and capacities of the unfettered spiritual body, 150, 152
NATURE'S forces unobservable, 23; remedial stores unexplored and inexhaustible, 59

NECESSITY of patients especially obeying the laws of health, 67
NERVES, their great susceptibility, 134; as conductors of Magnetic influence, 93
NERVOUS DEBILITY, a characteristic of the present era, 105; causes a relaxation of muscular power internally, 53; benefit of Magnetism in cases of, 108; how Magnetism has been so applied, 109
NERVOUS DERANGEMENT, induces bodily disease, 56, 57, 126; the cause of supposed apparitions, 130
NERVOUS DISEASES, varying symptoms of, 26; cause of, 43; impotency of many attempts to cure, 55; caused by worry, 43; are real, 51, 53, 61; cause great sensitiveness to pain, 53, 61; result of bad training and ignorance, 106; arise from mental disturbance, 136
NERVOUS PATIENTS require encouragement and sympathy, 61
NERVOUS SUFFERERS, cheerful conversation beneficial to, 63
NERVOUS SYSTEM, an Electrical apparatus, 52; functions of, 72
NEWS, EFFECTS OF BAD, at meal times, 47
NUMBER and character of Christ's recorded miracles, 157, 158

OBLIGATIONS of the Church to obey Christ's commands, 171
OBSERVATIONS on Christ's earthly ministry by Canon Liddon, 159
ODIC FORCE of Magnetism, nature of the, 96, 97
ODO-MAGNETISM, how it benefits the system, 26, 27, 49, 136; its method of healing not an experiment, 33; origin and significance of the term, *note*, 31, 97; genuineness of testimonials and their number, 37, 38; a universal remedy, 50; a remedy for sleeplessness, 83; its restorative quality, 55, 84; its penetrating and permeating powers, 58; how they may be demonstrated, 94; resemblance between and Electric forces, 116; why so-called and origin of the term, 97, *note* 119; Reichenbach's description of, 97; its *modus operandi* inscrutable, 99; method of applying, 100, 109; its healing power, 55, 56, 101; increase of muscular power and reduction in weight by the use of, *note* 101; its adaptability to all climates, 102; not a *cure-all*, 102; why its claims are not endorsed by medical men, 103; Professor Hagarty on, 104; in nervous debility, 108, 128; causes a healthy susceptibility, *note*, 119; its process demonstrated by Dr. Richardson, 119; its operation not symptomatic, but constitutional, 125; its success in chronic ailments, 126; not necessary to wait for medical permission before adopting it, 127; favourable notice by medical men, 120—3, 127
OIL, its efficacy, *g* 185
OINTMENTS, kinds of, used by the ancients, 172, *f* 185
OPINION, of Sir James Simpson, *note* 31; of some physicians, that Christians only should practise the medical art, *c* 184
ORGANIC DISEASE, how to heal, 40, 42
ORGANISATIONS OF THE CHURCH, failure of, 165
ORGANS OF THE BODY, how to remedy when deranged, 55; all united by a system of telegraphy, 59
ORIGINAL SIN, and the new birth, 142, 143
OXYGEN AND IRON in the blood, and their Magnetic qualities, 49
OXYGEN, pure, stimulating effects of, 56

PAGAN RELIGIONS claimed healing powers, 157
PAIN AND DISEASE the result of a Magnetic derangement of the system, 23
PARACELSUS, his cures by magnets, 117
PARALYSIS, its nature, 53
PATHOLOGY of some diseases well ascertained, not so their removal, 114
PECULIAR PEOPLE, the folly of the, 176

PERSONAL EFFORT in caring for the sick a Christian duty, 167
PERSPIRATION, influenced by the passions, experiment by Dr. Beaumont, 48
PETER'S SHADOW, healing power of, 162
PHENOMENA of rest, inexplicable, 68
PHILOSOPHERS perplexed by Magnetism, 86, 87
PHILOSOPHY of Scriptural teaching, 146; of health best understood by the Christian minister, 153, 154
PHRASEOLOGY OF SCRIPTURE borrowed from the physician's art, 156
PHTHISIS, a puzzle to the medical profession, 40
PHYSICAL, body pervaded in all its parts by the spiritual, 150; evil, Christ's work to remove, 155; laws must be obeyed, 177
PHYSICIAN, the, importance of his mission, 8, 156; his proper aim, 171
PHYSICIANS' last resource, 103; opinion of some, that Christians only should practise medicine, *c* 184
PHYSIOLOGICAL EFFECTS of Magnetism, 24, 65, 96, 101, 109, 117, 119
PLEASANT COMPANY protects from the ill effects of cold, 48
PLEASANT CONVERSATION at meal times recommended, 47
POPULARITY of Magnetic treatment, 128
POSITION of the bodily organs, 54
POWER, of the emotions over the physical energies, 43; of conscience, 149; imparted by the will, 151; of the mind limited by the body, 152; over his tribe by the "medicine man," 187
PRACTICE, of the apostles with regard to healing, 162; and "Primitive Physic" of John Wesley, 168; and teaching of the ancient church, as recorded by Clement of Alexandria, 168; of medicine by ancient priests, Dr. Coldstream on the, *b* 184
PREACHING AND HEALING, essential relation of, from antiquity, 187; have always been associated in sacred history, 187; union of the two ideas in the minds of the Israelites, 159, 187; union of the two by some ministers with the happy results, 187, 188, 189; proper limits of the ministerial practice of medicine, 188; Livingstone's estimate of its value, 188
PRIVATE JUDGMENT, folly of ignoring, 188
PRIVILEGES of lowly workers, 164
PROFESSIONAL ETIQUETTE a hindrance to Magnetic healing, 6, 124
PROMINENT PLACE given to healing among spiritual gifts, 164

RATIONALE of curative Magnetism, 87
REALITIES of the spirit world, when we may expect to understand them, 133
RECUPERATIVE POWER of the system, how to aid, 42
REFORMED METHODS OF HEALING, what they teach, 32
REICHENBACH on Odo-Magnetism, 97
RELAXATION OF THE MUSCLES the result of debility, 53; as manifested in female derangements, 53
RELIGION is to be practised in social life, 189; in individual life, 190, 191
RELIGIOUS EXCITEMENT, a cause of delirium, 132
RELIGIOUS MANIA, often traceable to physical causes, 190
RELIEVING PHYSICAL ILLS increases the influence of ministers and missionaries, 188
REMEDIES, absurdity of some, 171; for curing disease, used by the early Church, *f g* 185
REMEDIES FOR DISEASE, Physicians' best, 103; queries of an eminent London preacher respecting them, 189
REMEDY, for children's peevishness, 35; for displacement of internal organs, 54; for prostration caused by literary pursuits, 66
REMOVAL of physical and moral evil by Christ, 155
REST, the necessity of, 52; better for health than stimulants or tonics, 67, 68

RESTORATION, of vital energy, 30; of health through following natural laws, 76
RESTORATIVE POWER of Odo-Magnetism, 30, 31, 84
RESULTS OF EXPOSURE to evil influences, 108
REVOLUTIONS in medical science, 114
RICHARDSON, Dr. B. W., on worry, 46
RIDICULE, a weapon used by weak opponents, 111
RIGHT WAY, to deal with "spirit manifestations," 133
RUIN and restoration of man, 142

SCHISM in religious bodies, 165
SCIENCE, art and natural law combined, 3; of Electricity, extract from *Blackwood's Magazine*, 85; of mind, its practical value, 59; necessity of the acceptance of some unexplained facts in, 111
SCIENCES, a collection of facts, 111, 113
SCRIPTURAL, account of man's tripartite nature, 142; phraseology of the physician's art, 156; proof of the efficacy of means in healing, 176; signification of the word health, *e* 185
SCRIPTURE forbids resorting to familiar spirits, 137; not opposed to science, *h* 186
SECOND SIGHT connected with mental disease, 131
SECRET OF THE SUCCESS of Odo-Magnetic healing, 34
SELF-CONTROL, benefits of, 153
SELF-REGULATING POWER OF THE ORGANISM, how to aid, 28
SENSATIONS, not life, 19; a property of nerve matter, 51
SENSES, and voluntary powers, subservient to the mind, 60
SERPENT, the Egyptian emblem of the physician's art, *a* 184
SICK, the, should be cared for by the Christian missionary and minister, 169
SICKNESS often the result of our own folly or ignorance, 190
SIMPSON, SIR JAMES, his opinion on therapeutic agents, *note* 31
SLEEP, what it is, 71, 83; unrefreshing, 75; how induced, 77; always Magnetic, 77; difference between narcotic and natural, 77; consumption cured by a nine days', 78; its effect on the brain, 78; the term, as used by St. Paul in reference to the departed, 149
SOUL, in man's own keeping, 142; different Scriptural meanings, 147
SOUL AND SPIRIT, ideas of Christians respecting, 142; teaching of the ancient fathers, 144
SOULS of animals, *note* 145
SPECIFIC POWER of Odo-Magnetic treatment, 192; its adaptability in each case the secret of success, 34, 192
SPECTRES, the garb in which they appear to the dreamer, 131
SPINAL-CORD AND NERVES conductors of Magnetic influence, 93
SPIRIT MANIFESTATIONS either the results of trickery, of phenomena of the material world, or cerebral derangement, 133
SPIRIT, undiscoverable by anatomy, 151; pervades every part of the body, and unaffected by its mutilation, 150; evidence of its existence, 151
SPIRITS (*see* Familiar) and ghosts, to whom they appear, 131; Bible denunciation of, 137; intercourse with, why it should not be sought, 138
SPIRITUAL, and Physical, their vital but mysterious union, 7; communications not denied, 139; body cannot be detected by anatomy, 150; its nature, 152
SPIRITUALISTIC mediumship, a deranged and diseased condition of the vital forces, 131; communications, meaningless character of, 132; why we should not seek them, 138
SPIRITUALISTS, their characteristic appearance, 131; stupidity of their pretended revelations, 132; tricks they play with Electro-biology, 135; are mediums culpable or only unfortunate? 137; reading their books unprofitable, 138; ex-

tracts from the Rev. Joseph Cook's work on, 139, 140 ; Archbishod Whately on the Scriptural teaching regarding, 140 ; extraordinary resemblance of their beliefs to those of savages, 133
STIMULATING DRINKS, effect of, 67
STORIES OF GHOSTS, in what sense true, 132
STUDY, EXCESSIVE, and night watching cause sleeplessness, 81
SUFFERING and premature death, causes of, 71
SUGGESTIONS, as to proper times of taking food, 73 ; from the Saviour's work of healing, 155
SUSCEPTIBILITY of the nerves, 134
SYMPATHY of the entire nervous system, 45, 49, 59, 65 ; and encouragement required by nervous sufferers, 61

TEACHING AND HEALING, happy results of their combination, 170 ; antiquity of their union, 187 ; the Saviour a pattern of, 187
TEACHING OF THE ANCIENT FATHERS respecting soul and spirit, 144
TELEGRAPHIC CONNECTION of the bodily organs, 59
TEMPLES of the Holy Spirit, 172
TERM "HEALING" to be found throughout the whole of the Scriptures, 178
TESTIMONIES, of benefits received from Odo-Magnetism, 37 ; physicians' favourable opinion of, 121
THERAPEUTIC SCIENCE, teaching of, 29
TIMES for taking meals, 73
TITLE OF M.D. useful and honourable to a Christian minister, 173
TONE OR TUNE NEEDED, not stimulation, 68
TONICS AND STIMULATING DRINKS, effect of, 67
TORPEDO, Humboldt's remarks on, 52
TRADE UNIONISM and professional conventionalism, evil influence of, 189
TRICKS OF SPIRITUALISTIC mountebanks, 135
TRIPARTITE NATURE of man, 7, 141
TRUE MAN'S FREEDOM, the, 191
TRUTH, ridiculed by some, 111 ; demonstrated by cause and effect, 137

UNION OF FAITH AND WORKS in healing, 175
UNIVERSALITY, of Magnetic laws, 33, 63, 86, 87, 92, 116 ; of the law of cause and effect, 137
UNREFRESHING SLEEP, 75
UNSEEN, the true source of information on, 129
USES of the organs of the material body, 152

VALUE OF SCIENTIFIC DISCOVERIES only known by testing, 113
VIOLATORS OF NATURE'S LAWS the enemies of society, 76
VITAL, ENERGY, want of, a cause of disease, 29, 31, 56 ; lowered by excitement, 60, 81 ; how to restore, 30 ; functions, how carried on, 49 ; principle, 18

WAKEFULNESS, some of the causes of, 80 ; from prolonged muscular exercise and excessive study, 81 ; Dr. Granville on, 82
WATTS, REV. HY., testimony to a cure of paralysis, 38
WEIGHT REDUCED and strength increased by Magnetism, *note* 101
WESLEY, his practice of Electricity and "Primitive Physic," 168, 191
WHATELY, ARCHBISHOP, on good and evil angels, 140
WILL, another term for force, 134
WILL POWER, importance of developing, 63
WORKERS, bright prospect for lowly, 164
WORKS AND FAITH, to be united, 175
WORRY, its dangers and insidious nature, 45 ; Dr. B. W. Richardson on, 46 ; a cause of heart affections and nervous diseases, 46

YOUNG LADIES, their sufferings for "Fashion's" sake, 106
YOUTH wrongly educated, 6

INTERNATIONAL EXHIBITION OF ELECTRICITY, PARIS, 1881.

THE *Moniteur Officiel de L'Electricité* of October 3rd, 1881, expresses itself in the following terms upon Mr. B. C. Garratt's medical treatment by Magnetism :—

"A celebrated Medical Specialist has sent us a pamphlet entitled 'Magnetism and Electricity,' to which we willingly call the attention of those interested. The *brochure* commences by establishing the complete identity of Magnetism and Electricity, citing the experiments of Faraday, where he obtained Electricity from Magnets, and reciprocally Magnetism from Electricity. The author (Mr. B. Copson Garratt) concludes from this identity of Magnetism and Electricity, that by natural sequence, Magnetism must possess therapeutic powers, and, according to him, nothing is more evident than this fact, that Magnetism is not an isolated quality of any one substance, as iron, for example, but a general law—a force affecting all substances and all material relations.

"There is, according to Mr. Garratt, one general law of creation—viz., a tendency to maintain a balance of forces; storms, hurricanes, and earthquakes, are only Nature's efforts to re-establish equilibrium, and so the human system, disturbed by an unequal or insufficient distribution of nervous forces, finds in Odo-Magnetism an equalising influence.

"Nature and Art have now combined to supply this agent with such satisfactory results that the penetrating power, evenness of flow, and continuity of Magnetic force, are so well balanced as to restore and maintain a healthy equilibrium in the midst of disturbing influences. This is strikingly illustrated by the facts cited of patients who have not been subject to sea-sickness since they used this Odo-Magnetic remedy.

"After explaining the principles of its magnetic and therapeutic action, this practical Scientist compares, side by side, Magnetic, and Electric, or Galvanic action on the body. He remarks, that in Magnetic treatment a natural force is used, whilst in Galvanism an artificial stimulant is employed, spasmodic and uncertain in action, also easily exhausted. Under the Magnetic method a patient is free from disagreeable experiences,

because Magnetism is silent and almost imperceptible in its action, like other beneficent forces of Nature.

"The effect of Galvanism upon the nervous system is often violent and painful, whilst Magnetism acts insensibly, though directly, upon the blood, and thus affects the secreting glands and surfaces.

"Galvanic appliances require constant care in order to preserve their effective activity and curative powers, and by their action on the nervous and epidermic tissues, often induce local inflammations, which develop into ulcers, difficult to heal.

"Magnetic appliances need no such care, being simply worn as an ordinary garment.

"Galvanism demands actual contact with the body, the intervention of any non-conducting substance, such as silk, paper, or air, neutralising its due action. It is also necessary to connect the metal plates with the body to receive the current from an induction machine.

"Magnetism, on the contrary, has no need of a conductor, as it passes uninterruptedly through the wearing apparel, penetrating the tissues of the body and the interior organs with the greatest facility.

"Mr. Garratt explains that the term Odo-Magnetism was originated by Reichenbach, and applied to that inappreciable and subtle Magnetic force which constitutes the curative principle in all forms of Electricity. The name was borrowed from Odin, the old Scandinavian Deity, who was supposed to be a power influencing all Nature.

"Mr. Garratt's special system of treatment consists in the application of Aura or Currents, obtained from permanent Magnets, enclosed in comfortable garments, energising nerve centres and vital organs simultaneously. Specimens of Magnetic appliances used in connection with this treatment were exhibited in Class 10, Medical, at the International Exhibition of Electricity in Paris. The extreme lightness and flexibility of the garments employed permit the concentration of a high degree of power on any part without the least inconvenience or objectionable weight. The Magnets also possess the merit of retaining their powers indefinitely. We have explained as clearly as possible, from Mr. Garratt's pamphlet, his mode of treatment; and we will add, in conclusion, that all persons desirous of consulting him may do so gratuitously."

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